A HARMONY OF THE SYNOPTIC GOSPELS

BURTON
and
GOODSPEED

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TYRE
LEONTES
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GAULANITIS
KADESH
HAZOR
L. HULEH (MEROM)
MEDITERRANEAN SEA
PTOLEMAIS
ZEBULON
CHORAZIN
CAPERNAUM
BETHSAIDA JULIAS
BETHSAIDA
GALILEE
SEA OF GALILEE
MAGDALA
KHERSA GERGESA ?
DECAPOLIS
AURANITIS
CANATHA
TIBERIAS
SEPPHORIS
CANA
NAZARETH
MT. TABOR
Hieromax R.
ABILA
TRACHONITIS
MT. CARMEL
R. Kishon
NAIN
GADARA
DORA
BATANEA
ARBELA
BOZRAH
BETHABARA ?
CÆSAREA
GINEA
SCYTHOPOLIS
PELLA
PLAIN OF SHARON
SAMARIA
GERASA
SAMARIA
ÆNON
SYCHAR
SHECHEM
SALIM
Jabbok R.
ACRABI
JORDAN R.
PEREA
ANTIPATRIS
SHILOH
ZERKA
JOPPA
EPHRAIM
PHASAELIS
PHILADELPHIA
LYDDA
MODIN
BETHEL
M. QUARANTANIA
JAMNIA
NICOPOLIS
JERICHO
BETHABARA ?
EMMAUS ?
ADABA
JUDEA
JERUSALEM
BETHANY
HESHBON
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ASCALON
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BETHSURA
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IDUMEA
BEERSHEBA
MASADA
Brook Zered
GERARITICA
HEZRON
Acrabbatene
ARABIA

A HARMONY

OF

THE SYNOPTIC GOSPELS

FOR

HISTORICAL AND CRITICAL STUDY

BY

ERNEST DEWITT BURTON

AND

EDGAR JOHNSON GOODSPEED

PROFESSORS IN THE UNIVERSITY OF CHICAGO

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J

PREFACE

THIS Harmony, like the Harmony of the Four Gospels prepared by William Arnold Stevens and Ernest D. Burton, and published first in 1894 and in a revised edition in 1904, is intended to promote and facilitate the historical study of the gospels. Twenty-three years ago, in this country at least, it was natural that a book of this character intended especially for use by the young and unlearned rather than by mature scholars should include the four gospels. The progress in the study of the gospels that has been made in two decades, and the popularization of the results of such study have brought it to pass that today there is as much need of a Harmony of the Synoptic Gospels which shall exhibit their parallelism, word by word, as there was in 1894 for a Harmony of the Four Gospels showing their parallelism paragraph by paragraph. It is now a commonplace of biblical study on the one hand that the Fourth Gospel is the product of a later time than that in which the Synoptic Gospels were produced and of a different kind of literary process; and on the other, that the first three gospels are related to one another by an intimate genealogical connection. These facts even the college student is called upon to recognize and take into account in his endeavor to ascertain the facts of Jesus' life and the elements of his teaching. To aid the student in perceiving the facts and their significance this book has been prepared. It is our hope to follow it in a few months by the issue of a work similar in character but employing the Greek text. But we are convinced that large and increasing numbers of students of the New Testament who do not read Greek are entitled to have the evidence put before them in the clearest way possible in English, and that the main facts are as perceptible in an English text properly arranged as in the Greek.

Our study of the Synoptic Problem, extending now through many years, has led us to certain very definite conclusions respecting the relation of the Synoptic Gospels to one another, and their literary sources.* The purpose of this book,

* See Burton, *Short Introduction to the Gospels*, chap. IV, Chicago, 1904; Burton, *Some Principles of Literary Criticism and their Application to the Synoptic Problem*, Chicago, 1904; Burton, "Some Phases

however, is not to demonstrate this theory; nor is its construction determined by that theory. It aims rather, as largely as possible in independence of all theories, to set the text of the several gospels in such parallelism as will make the facts themselves tell their own story with the utmost possible fullness and clearness.

In the arrangement of material we have been guided by the following rules, whose justification is, we believe, for the most part self evident:

1. The material has been divided into Parts corresponding to the divisions of the gospel material which seem to have been recognized and followed by the evangelists themselves.

2. The Parts have been divided into sections, the extent of which has been determined by the unity of the event or discourse. In other words, a new section is made to begin where there is reason to believe that the gospel writer himself intended to pass to a new subject. In the few instances in which the synoptists disagree among themselves as to the limits of the section, we have followed that writer who makes a division where the other makes none.

3. In respect to the order of sections, our practice has been the following:

(*a*) We have followed the order of Mark for all sections found in Mark, placing the parallel sections of Matthew and Luke in parallelism with those of Mark. The reason for this preference of the order of Mark over that of the other gospels is the fact now generally recognized, that it is historically and genetically prior to theirs.

(*b*) Sections found in Luke but not in Mark have been inserted along with the parallel in Matthew, when there is such, between Mark's sections at the point

of the Synoptic Problem," in *Journal of Biblical Literature*, Vol. XXXI, Pt. II, 1912. The theory itself may be briefly summarized as follows:

1. Our second gospel, or a document in large part identical with it, was employed as a source by both our first and third gospels.

2. Matthew and Luke also possessed in common a document containing substantially the non-Marcan material now found in Luke 3:1–9:50, viz., Luke 3: 1, 2, 7–15, 17, 18, 23–38; 4:2*b*–30; 5:1–11; 6:20–8:3. For convenience, it may be called G.

3. Matthew and Luke possessed a third document consisting substantially of the non-Marcan material now found in Luke 9:51–19:28, viz., Luke 9:51–18:14 and 19:1–28, from which Matthew drew about one half; or this portion of Luke is itself composite consisting of two documents, one of which Matthew possessed, but both of which were in the hands of Luke, probably already combined into one. The portion which was used by Luke only, and perhaps not in the hands of Matthew, may be called Pl; the remainder Pm; or the whole document P.

4. Matthew also possessed a document not in the hands of Luke. It included about one hundred and fifty verses of sayings of Jesus, now scattered through chapters 5-25 of Matthew.

5. Besides these major sources, there were, undoubtedly, several minor sources of Matthew and Luke, oral or written, each having his own; thus e.g., for Luke, his infancy narrative and a special narrative of the passion and resurrection story; for Matthew, his infancy story and a source or sources of rather late origin and pertaining to the public ministry and to the passion history.

at which Luke has them. The reason for preferring Luke's order to Matthew's is that Luke's closer adherence to Mark's order makes it probable that, in respect to material drawn from other sources also, Luke reflects the original order more nearly than does Matthew.

(*c*) Sections found in Matthew only are inserted between the Mark and Luke sections at the point at which they are found in Matthew. For the purpose of these rules, the long discourses of Matthew are treated as single sections.

(*d*) In the infancy narratives, there being no material in Mark and no sections of Matthew and Luke that are parallel to one another, each gospel is kept in its own order and the two are so adjusted to one another as to give the most natural or self-consistent order of events.

(*e*) There are several instances in which Matthew and Mark have closely parallel accounts of an event, while Luke at a different point has a different account of what is nevertheless apparently the same event. In these instances, the Mark account with its Matthew parallel has been placed in the Mark position and the Luke account in the Luke position, but for the sake of showing the extent of the parallelism of the different accounts, the Luke account has been printed in brackets and in smaller type along side the Matthew-Mark account, and vice versa. For examples see §§21, 22, 26, 69.

(*f*) When in accordance with these rules any section of Matthew or Luke is not immediately followed by the next section of that gospel, there is inserted at the end of the section and in parenthesis, the sign + and a section number, the latter indicating the section in which the next succeeding portion of the gospel may be found.

Inasmuch as all the instances in which whole sections stand in Matthew in a different order from that of Mark or Luke or both of them, are found in Matt. 4:23–13:58 inclusive, and Luke's slight departure from Mark's order to the extent of a whole section, also falls between points corresponding to these in Matthew, it follows from our method of arrangement that:

(*a*) All sections of Mark stand in their own order.

(*b*) All sections of Luke are in their own order except §51 and §33.

(*c*) All sections of Matthew stand in their own order up to 4:25 (§23) and from 14:1 (§77) on.

Repeated material, which is always inclosed in brackets, being disregarded, the reader will therefore find all the gospels in their own order in §§1–23 and §§77–186. In §§24–76 he will find Mark in its own order and Luke usually

so: Matthew, which is in these sections much out of order, can be traced by the figures preceded by + and enclosed in parenthesis, at the end of the sections.

4. In the arrangement of material within the sections, our practice has been as follows:

(*a*) A distinction is made between parallel sections and parallel passages in non-parallel sections. Parallel sections are sections which by position and content or by content only, are shown to be as sections basally identical, narratives of the same event or discourses dealing with the same subject in closely parallel language. They may differ greatly in extent by reason of one evangelist including material which another omits. Parallel passages in non-parallel sections are those between which there is a close resemblance in thought or language, but which stand in sections not basally identical. The Harmony places in parallelism not only the whole of the two or more parallel sections, but also all parallel material in non-parallel sections, the latter, however, in smaller type and in brackets.

(*b*) When the parallel material of parallel sections is in the same order in the several parallel accounts, each is printed in its own order, with parallel phrases opposite one another.

(*c*) When the material of the parallel sections is differently placed within the sections, the several accounts are printed each in its own order, and attention is called to the parallelism of differently placed material by such expressions as "Cf. vs. 7." See, for example, §19.

(*d*) In the cases referred to under 3(*e*) the order of the controlling account, i.e., that which is at this point in its own position, is preserved and the sentences of the non-parallel account are, where necessary, transposed in order to correspond to it, but printed in full. They are in smaller type and enclosed in brackets. See, for example, §§21, 22, 26, 69.

(*e*) Sentences of parallel material drawn from non-parallel sections are printed in the order of the principal account or accounts, i.e., of those which stand here in accordance with 3 above. They are printed in smaller type and in brackets, or at the bottom of the page. All such material is found in larger type and without brackets in the section indicated by the section number enclosed in brackets at the end.

The text of the Gospels employed in the book is that of the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons. The courteous permission of the publishers to make use of it in this book is herewith gratefully acknowledged.

The footnotes are of two kinds:

(*a*) Superior figures prefixed or affixed to a word or phrase refer to the marginal readings of the American Revised Bible.

(*b*) Superior letters refer to parallel passages in non-parallel sections printed at the bottom of the page for lack of space in the parallel column; in one instance (p. 25), to an explanatory note of a different character.

It is our earnest hope that this book may contribute to a better understanding of the relations of the Gospels to one another, to a fuller knowledge of the life and teachings of the Lord Jesus, and thus to the deepening and enrichment of the spiritual life of our day.

Ernest DeWitt Burton.
Edgar Johnson Goodspeed.

The University of Chicago.

ANALYTICAL OUTLINE OF THE SYNOPTIC GOSPELS

PART I

THE INFANCY NARRATIVES

Section Titles.	Parallel Sections.			Parallel Material in Non-Parallel Sections.			Pge. No.
	Matt.	Mark.	Luke.	Matt.	Mark.	Luke.	
1. Luke's Preface			1:1–4				1
2. The Genealogy (Matt.)	1:1–17					Cf. 3:23–34	1
3. The Birth of John Promised			1:5–25				3
4. The Annunciation to Mary			1:26–38	1:18*b*, 20*b*, 21			4
5. The Annunciation to Joseph	1:18–25					1:27; 2:5*b*; 1:31; cf. 1:35. 2:7*a*	4
6. Mary's Visit to Elizabeth			1:39–56				5
7. The Birth of John the Baptist			1:57–80				6
8. The Birth of Jesus			2:1–7	Cf. 2:1. 1:18*b*, 25*a*			7
9. The Angels and the Shepherds			2:8–20				7
10. The Circumcision			2:21				7
11. The Presentation in the Temple			2:22–39	2:23*a*			8
12. The Wise-men from the East	2:1–12					Cf. 2:4	8
13. The Flight into Egypt	2:13–23					2:39*b*	9
14. Childhood at Nazareth			2:40				10
15. Visit to Jerusalem			2:41–50				10
16. Eighteen Years at Nazareth			2:51, 52				10

PART II

THE PERIOD OF PREPARATION

17. The Ministry of the Baptist	3:1–12	1:1–8	3:1–20	4:17*b*. Cf. 11:10; 12:34; 23:33. 7:19; 14:3, 4	1:15*b*; 6:17, 18	Cf. 7:27; 3:21	11
18. The Baptism of Jesus	3:13–17	1:9–11	3:21–38	Cf. 3:6; 17:5; 1:1–16	Cf. 1:5; 9:7	Cf. 9:35	15
19. The Temptation	4.1–11	1:12, 13	4:1–13				17

PART III

THE GALILEAN MINISTRY - Map

Section Titles.	Parallel Sections.			Parallel Material in Non-Parallel Sections.			Pge. No.
	Matt.	Mark.	Luke.	Matt.	Mark.	Luke.	
20. The Departure into Galilee	4:12-17	1:14, 15	4:14, 15	3:2; 4:24, 23*a*	Cf. 1:21. 1:28, 39	Cf. 4:31	20
21. The Rejection at Nazareth (Luke)			4:16–30	13:53–58	6:1–5		21
22. The Call of the Four (Matt.–Mark)	4:18–22	1:16–20				5:1–11	23
23. The Response to Jesus' Work	4:23–25			9:35	1:39; 6:6*b*; 1:28, 32, 34*a*; 3:7*b*, 8	4:44, 37, 40; 6:17*b*	25
24. A Day in Capernaum	8:14–17	1:21–34	4:31–41	Cf. 4:13. 7:28*b*, 29. Cf. 4:24	3:11		26
25. A Preaching Tour in Galilee		1:35–39	4:42–44	4:23; 9:35	6:6*b*		29
26. The Call of the Four (Luke)			5:1–11	4:18–22	1:16–20		30
27. The Healing of a Leper	8:1–4	1:40–45	5:12–16				31
28. The Healing of a Paralytic	9:1–8	2:1–12	5:17–26		Cf. 5:21		32
29. The Call of Levi	9:9–13	2:13–17	5:27–32				34
30. The Question about Fasting	9:14–17	2:18–22	5:33–39				35
31. Plucking Grain on a Sabbath	12:1–8	2:23–28	6:1–5				36
32. The Withered Hand	12:9–14	3:1–6	6:6–11			14:5, 3, 4*a*	38
33. The Fame of Jesus	12:15–21	3:7–12	6:17–19	4:25		Cf. 4:41	39
34. The Choosing of the Twelve		3:13–19*a*	6:12–16	Cf. 5:1. 10:2–4			41
(The Sermon on the Mount, §§ 35–44)							
35. The Character and Duties of Disciples	5:1–16		6:20–26		Cf. 3:13, 9:50*b*; 4.21	Cf. 6:12, 13, 14:34*b*, 35*a*, 11:33; 8:16	42
36. The Righteousness of the Kingdom and the Law	5:17–20					16:17	44
37. The Righteousness of the Kingdom and the Teaching of the Synagogue	5:21–48		6:27–36	18:9, 8; 19:9; 7:12	9:47, 43; 10:11	12:58, 59; 16:18	45
38. The Righteousness of the Kingdom and the Ostentation of the Jews	6:1–18			18:35. Cf. 26:41	Cf. 14:36, 38. 11:25	12:30; 11:2–4. Cf. 22:40	49
39. Trusting and Serving God Alone	6:19–34					12:33, 34; 11:34, 35; 16:13; 12:22–31	51
40. On Judging	7:1–6		6:37–42	15:14*b*; 10:24, 25*a*	4:24*b*		54
41. On Asking of God	7:7–11					11:9–11, 13	55
42. The Golden Rule	7:12			22:40		6:31	56
43. On Doing Righteousness	7:13 27		6:43–49	12:33, 35, 34*b*; 3:10*b*		13:24; 3:9*b*; 13:27	56
44. The Wonder of the Multitude	7:28, 29				1:22	Cf. 7:1*a*	59
45. The Centurion's Servant	8:5–13		7:1–10	Cf. 7:28*a*; 13:42, 50; 22:13*b*; 24:51; 25:30		13:29, 28*b*, *a*	59
46. The Raising of the Widow's Son			7:11–17				61
47. The Message from John the Baptist	11:2–30		7:18–35	Cf. 21:31*b*, 32. 13:9, 43*b*; 10:15	1:2; 4:9*b*, 28	16:16; 8:8*b*; 14:35*b*; 10:13–15, 12, 21, 22	61
48. The Anointing of Jesus (Luke)			7:36–50				65

Section Titles.	Parallel Sections.			Parallel Material in Non-Parallel Sections.			Pge. No.
	Matt.	Mark.	Luke.	Matt.	Mark.	Luke.	
49. A Preaching Tour, Women Accompanying			8:1–3				66
50. Charges of Casting out Demons by Beelzebub	12:22–45 9:32–34	3:19*b*–30		7:17, 18, 20. Cf. 7:16*a*. 3:7*b*. Cf. 23:33. 16: 4*a*	8:12	11:14, 15, 17–23; 12: 10. Cf. 11: 18*b*. 6:43, 44*a*, 45; 3:7*b*; 11: 16, 29, 30, 32, 31, 24–26	66
51. The Kindred of Jesus	12:46–50	3:31–35	8:19–21				72
(Parables by the Sea, §§ 52–65)							
52. The Soils	13:1–9	4:1–9	8:4–8	Cf. § 47	Cf. § 47	Cf. § 47	72
53. The Reason for the Parables	13:10–17	4:10–12	8:9, 10		Cf. 4:25	Cf. 8:18*b*. 10:23, 24	74
54. The Explanation of the Parable of the Soils	13:18–23	4:13–20	8:11–15				75
55. On the Use of Parables		4:21–25	8:16–18	5:15; 10:26*b* Cf. § 47. 7:2*b*; 13: 12; 25:29	Cf. § 47	11:33; 12:2. Cf. § 47. 6:38*b*; 19: 26	76
56. The Tares	13:24–30						78
57. The Seed Growing of Itself		4:26–29					78
58. The Mustard Seed	13:31, 32	4:30–32				13:18, 19	78
59. The Leaven	13:33					13:20, 21	79
60. Jesus' Custom of Speaking in Parables	13:34, 35	4:33, 34					79
61. The Explanation of the Parable of the Tares	13:36–43			Cf. §§ 45, 47	Cf. § 47	Cf. § 45. 13: 28. Cf. § 47	79
62. The Hidden Treasure	13:44						80
63. The Pearl of Great Price	13:45, 46						80
64. The Drag Net	13:47–50			Cf. § 45	Cf. § 45	13:28	81
65. The Understanding and Use of Parables	13:51–53						81
66. The Stilling of the Tempest	8:18, 23–27	4:35–41	8:22–25				81
67. The Gerasene Demoniac	8:28–34	5:1–20	8:26–39				83
68. Jairus' Daughter	9:18–26	5:21–43	8:40–56				86
69. The Rejection at Nazareth (Matt.–Mark)	13:54–58	6:1–6*a*				4:16–24	89
(The Mission of the Twelve, §§ 70–76)							
70. The Sending Forth of the Apostles	9:35–10:4	6:6*b*, 7	9:1	4:23	6:34; 3:16–19*a*	10:2; 6:14–16	91
71. Instructions for the Journey	10:5–15	6:8–11	9:2–5	11:24		10:9, 4*a*, 7, 5, 6, 10–12	93
72. Persecution Predicted	10:16–23			24:9, 13	13:9, 11–13	10:3; 21:12, 13; 12:11, 12; 21:14–17, 19	95
73. Courage and Faith	10:24–33				4:22; 8:38	6:40; 12:2; 8:17; 12:3–9; 21:18; 9:26	97
74. On Taking up One's Cross	10:34–39			16:24*b*, 25	8:34*b*, 35	12:51, 53; 14:26, 27; 9:23*b*, 24; 17:33	99
75. On Rewards	10:40–42			18:5	9:37, 41	10:16; 9:48*b*	100
76. The Departure of Jesus and the Disciples	11:1	6:12, 13	9:6				101
77. The Death of John the Baptist	14:1–12	6:14–29	9:7–9			3:19, 20	101
78. The Feeding of the Five Thousand	14:13–23*a*	6:30–46	9:10–17	Cf. 15:32–39. 9:36	8:1–10		103
79. The Walking on the Sea	14:23*b*–36	6:47–56					106
80. Eating with Unwashen Hands	15:1–20	7:1–23				6:39	108

Section Titles.	Parallel Sections.			Parallel Matebial in Non-Parallel Sections.			Pge. No.
	Matt.	Mark.	Luke.	Matt.	Mark.	Luke.	
81. The Syrophœnician Woman	15:21–28	7:24–30		10:6			111
82. The Return to the Sea of Galilee	15:29–31	7:31–37					113
83. The Feeding of the Four Thousand	15:32–39	8:1–10		Cf. 14:13–23*a*	Cf. 6:30–46	Cf. 9:10–17	114
84. Demanding a Sign from Heaven	16:1–12	8:11–21		12:39		12:54–56; 11:29*b*; 12:1*b*	115
85. The Blind Man of Bethsaida		8:22–26					118
86. Peter's Confession	16:13–20	8:27–30	9:18–21	18:18			118
87. Jesus Foretells His Death	16:21–28	8:31–9:1	9:22–27	Cf. 17:22, 23; 20:18. 10:38, 39, 33	Cf.9:31;10:33, 34	17:25. Cf. 9:44; 18:31–33. 14:27; 17:33; 12:9	119
88. The Transfiguration	17:1–13	9:2–13	9:28–36	Cf. 3:17			121
89. The Epileptic Boy	17:14–20	9:14–29	9:37–43*a*	21:21	11:22, 23	17:6	124
90. Jesus Again Foretells his Death	17:22, 23	9:30–32	9:43*b*–45	Cf. 16:21; 20:18	Cf. 8:31; 10:33, 34	Cf. 9:22; 17:25; 18:31–33	126
91. The Temple Tax	17:24–27						127
Discourse on Humility, §§ 92–98							
92. Who is Greatest?	18:1–5	9:33–37	9:46–48	23:11; 20:26, 27; 10:40	10:43, 44, 15	22:26; 18:17; 10:16	127
93. The Man Casting out Demons		9:38–41	9:49, 50	10:42			129
94. On Offences	18:6–10	9:42–50		5:30, 29,13*b*		17:2, 1; 14:34	129
95. The Ninety and Nine	18:12–14					15:4–7	131
96. Concerning Reconciliation	18:15–17					17:3	132
97. Binding and Loosing	18:18–20			16:19*b*			132
98. On Forgiveness	18:21–35			6:15	11:25	17:4	133

PART IV

THE PEREAN MINISTRY

99. The Departure from Galilee	19:1, 2	10:1	9:51–56				136
100. Answers to Three Disciples	8:19–22		9:57–62				137
101. Mission of the Seventy			10:1–16	9:37, 38; 10:16*a*, 9, 10*a*, 12, 13, 10*b*, 7, 8*a*, 14, 15; 11:24, 21-23*a*; 10:40; 18:5	6:8, 9, 11; 9:37	9:3, 2, 5, 48*b*	137
102. The Return of the Seventy			10:17–24	11:25–27; 28:18*b*; 13:16, 17	[16:18]		140
103. The Good Samaritan			10:25–37	22:37–40	12:29–31		142
104. Visit to Martha and Mary			10:38–42				143
105. Concerning Prayer			11:1–13	6:9–13*a*; 7:7–11			143
The Discourse Against the Pharisees, §§ 106–110							
106. On Casting out Demons			11:14–28	9:32–34; 12:22–24, 38, 25–30, 43–45	3:22, 27, 30		145
107. The Sign of Jonah			11:29–32	12:39, 40, 42, 41; 16:4*a*	8:12*b*		148

Section Titles.	Parallel Sections.			Parallel Material in Non-Parallel Sections.			Pge. No.
	Matt.	Mark.	Luke.	Matt.	Mark.	Luke.	
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PART I

THE INFANCY NARRATIVES

1. LUKE'S PREFACE

LUKE 1:1–4

1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been [1]fulfilled among us, 2 even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, 3 it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; 4 that thou mightest know the certainty concerning the [2]things [3]wherein thou wast instructed.

2. THE GENEALOGY (MATT.)

MATT. 1:1–17		[From LUKE 3:23–34]
1 [4]The book of the [5]generation of Jesus Christ, the son of David, the son of Abraham.		
2 Abraham begat Isaac;		[34 Abraham
and Isaac begat Jacob;		Isaac
and Jacob begat Judah and his brethren;		Jacob
3 and Judah begat Perez and Zerah of Tamar;		33 Judah
and Perez begat Hezron;		Perez
and Hezron begat [6]Ram;		Hezron
4 and [6]Ram begat Amminadab;		[7]Arni
and Amminadab begat Nahshon;		[8]Amminadab
and Nahshon begat Salmon;		32 Nahshon
5 and Salmon begat Boaz of Rahab;		[9]Salmon
and Boaz begat Obed of Ruth;		Boaz
and Obed begat Jesse;		Obed
6 and Jesse begat David the king.		Jesse

[1] Or, *fully established* [2] Gr. *words.* [3] Or, *which thou wast taught by word of mouth* [4] Or, *The genealogy of Jesus Christ* [5] Or, *birth:* as in ver. 18. [6] Gr. *Aram.* [7] Some ancient authorities write *Aram.* [8] Many ancient authorities insert *Admin* between *Arni* and *Amminadab*, and one writes *Admin* for *Amminadab.* [9] Some ancient authorities write *Sala.*

MATT. 1		[From LUKE 3]
And David begat Solomon of her *that had been the wife* of Uriah;		31 David
7 and Solomon begat Rehoboam;		Nathan
and Rehoboam begat Abijah;		Mattatha
and Abijah begat [1]Asa;		Menna
8 and [1]Asa begat Jehoshaphat;		Melea
and Jehoshaphat begat Joram;		30 Eliakim
and Joram begat Uzziah;		Jonam
9 and Uzziah begat Jotham;		Joseph
and Jotham begat Ahaz;		Judas
and Ahaz begat Hezekiah;		Symeon
10 and Hezekiah begat Manasseh;		29 Levi
and Manasseh begat [2]Amon;		Matthat
and [2]Amon begat Josiah;		Jorim
11 and Josiah begat Jechoniah and his brethren, at the time of the [3]carrying away to Babylon.		Eliezer
		Jesus
		28 Er
		Elmadam
		Cosam
		Addi
		Melchi
12 And after the [3]carrying away to Babylon,		
Jechoniah begat [4]Shealtiel;		27 Neri
and [4]Shealtiel begat Zerubbabel;		[4]Shealtiel
13 and Zerubbabel begat Abiud;		Zerubbabel
and Abiud begat Eliakim;		Rhesa
and Eliakim begat Azor;		Joanan
14 and Azor begat Sadoc;		26 Joda
and Sadoc begat Achim;		Josech
and Achim begat Eliud;		Semein
15 and Eliud begat Eleazar;		Mattathias
and Eleazar begat Matthan;		Maath
		25 Naggai
		Esli
		Nahum
		Amos

[1] Gr. *Asaph.* [2] Gr. *Amos.* [3] Or, *removal to Babylon* [4] Gr. *Salathiel.*

MATT. 1		[From LUKE 3]
		Mattathias
		24 Joseph
		Jannai
		Melchi
		Levi
and Matthan begat Jacob;		Matthat
16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.		23 Heli
17 So all the generations from Abraham unto David are fourteen generations; and from David unto the [1]carrying away to Babylon fourteen generations; and from the [1]carrying away to Babylon unto the Christ fourteen generations.		Joseph]. (§18)

3. THE BIRTH OF JOHN PROMISED

LUKE 1:5-25

5 There was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were *now* [2]well stricken in years.

8 Now it came to pass, while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to enter into the [3]temple of the Lord and burn incense. 10 And the whole multitude of the people were praying without at the hour of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And Zacharias was troubled when he saw *him*, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and he shall drink no wine nor [4]strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord their God. 17 And he shall [5]go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife [6]well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. 20 And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their

[1] Or, *removal to Babylon* [2] Gr. *advanced in their days.* [3] Or, *sanctuary* [4] Gr. *sikera.* [5] Some ancient authorities read *come nigh before his face.* [6] Gr. *advanced in her days.*

season. 21 And the people were waiting for Zacharias, and they marvelled [1]while he tarried in the [2]temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the [2]temple: and he continued making signs unto them, and remained dumb. 23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying, 25 Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

4. THE ANNUNCIATION TO MARY

LUKE 1:26–38

26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to [a]a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And he came in unto her, and said, Hail, thou that art [3]highly favored, the Lord *is* with thee[4]. 29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. 30 And the angel said unto her, Fear not, Mary: for thou hast found [5]favor with God. 31 [b]And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob [6]for ever; and of his kingdom there shall be no end. 34 And Mary said unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, [c]The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also [7]the holy thing which is begotten[8] shall be called the Son of God. 36 And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that [9]was called barren. 37 For no word from God shall be void of power. 38 And Mary said, Behold, the [10]handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

5. THE ANNUNCIATION TO JOSEPH

MATT. 1:18–25

18 Now the [11]birth [12]of Jesus Christ was on this wise: [d]When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy

[a] Matt. 1:18*b*. When his mother Mary had been betrothed to Joseph, before they came together. . . (§5)

[b] Matt. 1:20*b*, 21*a*. for that which is conceived in her is of the Holy Spirit. 21 And she shall bring forth a son; and thou shalt call his name JESUS; (§5)

[c] Cf. Matt. 1:20*b*. (§5)

[d] Luke 1:27. to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. (§4)

[d] Luke 2:5*b*. Mary, who was betrothed to him, being great with child. (§8)

[1] Or, *at his tarrying* [2] Or, *sanctuary* [3] Or, *endued with grace* [4] Many ancient authorities add *blessed* art *thou among women*. See ver. 42. [5] Or, *grace* [6] Gr. *unto the ages*. [7] Or, *that which is to be born shall be called holy, the Son of God* [8] Some ancient authorities insert *of thee*. [9] Or, *is* [10] Gr. *bondmaid*. [11] Or, *generation:* as in ver. 1. [12] Some ancient authorities read *of the Christ*.

MATT. 1

Spirit. 19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. 20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: [a]for that which is [1]conceived in her is of the Holy Spirit. 21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 [2]Behold, the virgin shall be with child, and shall bring forth a son,
And they shall call his name [3]Immanuel;

which is, being interpreted, God with us. 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; 25 [b]and knew her not till she had brought forth a son: and he called his name JESUS.

6. MARY'S VISIT TO ELISABETH

LUKE 1:39–56

39 And Mary arose in these days and went into the hill country with haste, into a city of Judah; 40 and entered into the house of Zacharias and saluted Elisabeth. 41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; 42 and she lifted up her voice with a loud cry, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come unto me? 44 For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. 45 And blessed *is* she that [4]believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. 46 And Mary said,

My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath looked upon the low estate of his [5]handmaid:
For behold, from henceforth all generations shall call me blessed.
49 For he that is mighty hath done to me great things;
And holy is his name.
50 And his mercy is unto generations and generations
On them that fear him.
51 He hath showed strength with his arm;
He hath scattered the proud [6]in the imagination of their heart.
52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.
53 The hungry he hath filled with good things;
And the rich he hath sent empty away.

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[a] Luke 1:31. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. (§4) Cf. also Luke 1:35. (§4)
[b] Luke 2:7*a*. And she brought forth her firstborn son; (§8)

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[1] Gr. *begotten.* [2] Is. 7:14. [3] Gr. *Emmanuel.* [4] Or, *believed that there shall be* [5] Gr. *bondmaid.* [6] Or, *by*

LUKE 1

54 He hath given help to Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed for ever.
56 And Mary abode with her about three months, and returned unto her house.

7. THE BIRTH OF JOHN THE BAPTIST

LUKE 1:57–80

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. 58 And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. 59 And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. 60 And his mother answered and said, Not so; but he shall be called John. 61 And they said unto her, There is none of thy kindred that is called by this name. 62 And they made signs to his father, what he would have him called. 63 And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. 64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God. 65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. 66 And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Spirit, and prophesied, saying,
68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
69 And hath raised up a horn of salvation for us
In the house of his servant David
70 (As he spake by the mouth of his holy prophets that have been from of old),
71 Salvation from our enemies, and from the hand of all that hate us;
72 To show mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham our father,
74 To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,
75 In holiness and righteousness before him all our days.
76 Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
77 To give knowledge of salvation unto his people
In the remission of their sins,
78 Because of the [1]tender mercy of our God,
[2]Whereby the dayspring from on high [3]shall visit us,
79 To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

[1] Or, *heart of mercy* [2] Or, *Wherein* [3] Many ancient authorities read *hath visited us.*

8. THE BIRTH OF JESUS

LUKE 2:1–7

1 Now it came to pass in those days, there went out a decree from Cæsar Augustus,
that all [1]the world should be enrolled. 2 This was the first enrolment made when Qui-
rinius was governor of Syria. 3 And all went to enrol themselves, every one to his own
city. 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa,
to the city of David, which is called [a]Bethlehem, because he was of the house and family
of David; 5 to enrol himself with [b]Mary, who was betrothed to him, being great with
child. 6 And it came to pass, while they were there, the days were fulfilled that she
should be delivered. 7 [c]And she brought forth her firstborn son; and she wrapped him
in swaddling clothes, and laid him in a manger, because there was no room for them in
the inn.

9. THE ANGELS AND THE SHEPHERDS

LUKE 2:8–20

8 And there were shepherds in the same country abiding in the field, and keeping
[2]watch by night over their flock. 9 And an angel of the Lord stood by them, and the
glory of the Lord shone round about them: and they were sore afraid. 10 And the angel
said unto them, Be not afraid; for behold, I bring you good tidings of great joy which
shall be to all the people: 11 for there is born to you this day in the city of David a
Saviour, who is [3]Christ the Lord. 12 And this *is* the sign unto you: Ye shall find a
babe wrapped in swaddling clothes, and lying in a manger. 13 And suddenly there was
with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,
And on earth [4]peace among [5]men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shep-
herds said one to another, Let us now go even unto Bethlehem, and see this [6]thing that
is come to pass, which the Lord hath made known unto us. 16 And they came with
haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And
when they saw it, they made known concerning the saying which was spoken to them about
this child. 18 And all that heard it wondered at the things which were spoken unto them
by the shepherds. 19 But Mary kept all these [7]sayings, pondering them in her heart.
20 And the shepherds returned, glorifying and praising God for all the things that they
had heard and seen, even as it was spoken unto them.

10. THE CIRCUMCISION

LUKE 2:21

21 And when eight days were fulfilled for circumcising him, his name was called JESUS,
which was so called by the angel before he was conceived in the womb.

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a Cf. Matt. 2:1. (§12)
b Matt. 1:18*b*. When his mother Mary had been betrothed to Joseph, before they came to-
gether she was found with child of the Holy Spirit. (§5)
c Matt. 1:25*a*. and knew her not till she had brought forth a son; (§5)

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[1] Gr. *the inhabited earth.* [2] Or, *night-watches* [3] Or, *Anointed Lord* [4] Many ancient authorities read *peace, good pleasure among men:* [5] Gr. *men of good pleasure.* [6] Or, *saying* [7] Or, *things*

11. THE PRESENTATION IN THE TEMPLE

LUKE 2:22–39

22 And when the days of their purification [1]according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord 23 (as it is written in the law of the Lord, [2]Every male that openeth the womb shall be called holy to the Lord), 24 and to offer a sacrifice according to that which is said in the law of the Lord, [3]A pair of turtledoves, or two young pigeons. 25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, 28 then he received him into his arms, and blessed God, and said,

2:29-32
29 Now lettest thou thy [4]servant depart, [5]Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;
32 A light for [6]revelation to the Gentiles,
And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were spoken concerning him; 34 and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and the rising of many in Israel; and for a sign which is spoken against; 35 yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was [7]of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. 38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem. 39 And when they had accomplished all things that were according to the law of the Lord, [a]they returned into Galilee, to their own city Nazareth.

12. THE WISE-MEN FROM THE EAST

MATT. 2:1–12

1 Now when Jesus was born in [b]Bethlehem of Judæa in the days of Herod the king, behold, [8]Wise-men from the east came to Jerusalem, saying, 2 [9]Where is he that is born King of the Jews? for we saw his star in the east, and are come to [10]worship him. 3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5 And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,

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[a] Matt. 2:23*a*. and came and dwelt in a city called Nazareth; (§13)
[b] Cf. Luke 2:4. (§8)

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[1] Lev. 12:2–6. [2] Ex. 13:2, 12. [3] Lev. 12:8; 5:11. [4] Gr. *bondservant*. [5] Gr. *Master*. [6] Or, *the unveiling of the Gentiles* [7] Gr. *advanced in many days*. [8] Gr. *Magi*. Compare Esther 1:13; Dan. 2:12; Acts 13:6,8. [9] Or, *Where is the King of the Jews that is born?* [10] The Greek word denotes an act of reverence whether paid to a creature (see ch. 4:9; 18:26), or to the Creator (see ch. 4:10).

MATT. 2

6 [1]And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.

7 Then Herod privily called the [2]Wise-men, and learned of them exactly [3]what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found *him*, bring me word, that I also may come and [4]worship him. 9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. 12 And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

13. THE FLIGHT INTO EGYPT

MATT. 2:13-23

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, [5]Out of Egypt did I call my son.

16 Then Herod, when he saw that he was mocked of the [2]Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the [2]Wise-men. 17 Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

18 [6]A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, 20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. 21 And he arose and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of Galilee, 23 [a]and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, [7]that he should be called a Nazarene.

[a] Luke 2:39*b*. they returned into Galilee, to their own city Nazareth. (§11)

[1] Mic. 5:2. [2] Gr. *Magi*. Compare Esther 1:13; Dan. 2:12; Acts 13:6, 8. [3] Or, *the time of the star that appeared* [4] The Greek word denotes an act of reverence whether paid to a creature (see ch. 4:9; 18:26), or to the Creator (see ch. 4:10). [5] Hos. 11:1. [6] Jer. 31:15. [7] Is. 11:1 in the Heb.?

14. CHILDHOOD AT NAZARETH

LUKE 2:40

40 And the child grew, and waxed strong, [1]filled with wisdom: and the grace of God was upon him.

15. VISIT TO JERUSALEM

LUKE 2:41–50

41 And his parents went every year to Jerusalem at the feast of the passover. 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the [2]teachers, both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished; and his mother said unto him, [3]Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? knew ye not that I must be [4]in my Father's house? 50 And they understood not the saying which he spake unto them.

16. EIGHTEEN YEARS AT NAZARETH

LUKE 2:51, 52

51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* [5]sayings in her heart.

52 And Jesus advanced in wisdom and [6]stature, and in [7]favor with God and men.

[1] Gr. *becoming full of wisdom.* [2] Or, *doctors* See ch. 5:17; Acts 5:34. [3] Gr. *Child.* [4] Or, *about my Father's business* Gr. *in the things of my Father.* [5] Or, *things* [6] Or, *age* [7] Or, *grace*

PART II

THE PERIOD OF PREPARATION

17. THE MINISTRY OF THE BAPTIST

MATT. 3:1-12	MARK 1:1-8	LUKE 3:1-20
	1 The beginning of the [1]gospel of Jesus Christ, [2]the Son of God.	
1 And in those days		1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, 2 in the high-priesthood of Annas and Caiaphas,
cometh John the Baptist, preaching in the wilderness of Judæa,	[Cf. vs. 4 below]	the word of God came unto John the son of Zacharias in the wilderness.
[Cf. vs. 5 below]	[Cf. vss. 4, 5 below]	3 And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins;
saying, 2 [a]Repent ye; for the kingdom of heaven is at hand.		
3 For this is he that was spoken of through Isaiah the prophet, saying, [Cf. Matt. 11:10 (§47)]	2 Even as it is written [3]in Isaiah the prophet, [4]Behold, I send my messenger before thy face, Who shall prepare thy way;	4 as it is written in the book of the words of Isaiah the prophet, [Cf. Luke 7:27 (§47)]

Matt. 4:17*b*.	Mark 1:15*b*.
[a]Repent ye; for the kingdom of heaven is at hand. (§20)	[a]and the kingdom of God is at hand: repent ye. (§20)

[1] Or, *good tidings:* and so elsewhere. [2] Some ancient authorities omit *the Son of God.* [3] Some ancient authorities read *in the prophets.* [4] Mal. 3:1.

MATT. 3	MARK 1	LUKE 3
[1]The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight.	3 [1]The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight;	[3]The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. 5 Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth; 6 And all flesh shall see the salvation of God.
[Cf. vs. 1 above]	4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.	[Cf. vs. 2 above] [Cf. vs. 3 above]
4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.	[Cf. vs. 6 below]	
5 Then went out unto him Jerusalem, and all Judæa, and all the region round about the Jordan;	5 And there went out unto him all the country of Judæa, and all they of Jerusalem;	 [Cf. vs. 3 above]
6 and they were baptized of him in the river Jordan, confessing their sins.	and they were baptized of him in the river Jordan, confessing their sins.	[Cf. Luke 3:21. (§18)]
[Cf. vs. 4 above]	6 And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey.	
7 But when he saw many of the Pharisees and Sadducees coming [2]to his baptism, he said unto them,		7 He said therefore to the multitudes that went out to be baptized of him,

[1] Is. 40:3. [2] Or, *for baptism* [3] Is. 40:3 ff.

MATT. 3

[a]Ye offspring of vipers,
who warned you to flee
from the wrath to come?
8 Bring forth therefore
fruit worthy of [1]repentance:
9 and think not to say
within yourselves,
We have Abraham to our
father:
for I say unto you, that
God is able of these stones
to raise up children unto
Abraham.
10 And even now the axe
lieth at the root of the trees:
[b]every tree therefore that
bringeth not forth good fruit
is hewn down,
and cast into the fire.

MARK. 1

unfruitfulness

LUKE 3

[a]Ye offspring of vipers,
who warned you to flee
from the wrath to come?
8 Bring forth therefore
fruits worthy of [1]repentance,
and begin not to say
within yourselves,
We have Abraham to our
father:
for I say unto you, that
God is able of these stones
to raise up children unto
Abraham.
9 And even now the axe also
lieth at the root of the trees:
[b]every tree therefore that
bringeth not forth good fruit
is hewn down,
and cast into the fire.
10 And the multitudes asked
him, saying, What then must
we do? 11 And he answered
and said unto them, He that
hath two coats, let him impart
to him that hath none; and
he that hath food, let him do
likewise. 12 And there came
also [2]publicans to be baptized,
and they said unto him,
Teacher, what must we do?
13 And he said unto them,
Extort no more than that
which is appointed you. 14
And [3]soldiers also asked him,
saying, And we, what must we
do? And he said unto them,
Extort from no man by violence,
neither accuse *any one* wrong-
fully; and be content with
your wages.

a Cf. Matt. 12:34 (§50); 23:33. (§157)
b Matt. 7:19. Every tree that
bringeth not forth good fruit
is hewn down,
and cast into the fire. (§43)

[1] Or, *your repentance* [2] That is, *collectors or renters of Roman taxes.* [3] Gr. *soldiers on service.*

MATT. 3	MARK 1	LUKE 3
		15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;
	7 And he preached, saying,	16 John answered, saying unto them all,
11 I indeed baptize you [1]in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not [2]worthy to bear:	There cometh after me he that is mightier than I, the latchet of whose shoes I am not [2]worthy to stoop down and unloose.	I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not [2]worthy to unloose:
he shall baptize you [1]in the Holy Spirit and *in* fire:	8 I baptized you [1]in water; but he shall baptize you [1]in the Holy Spirit.	he shall baptize you [1]in the Holy Spirit and *in* fire:
12 whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.		17 whose fan is in his hand, thoroughly to cleanse his threshing-floor; and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.
		18 With many other exhortations therefore preached he [3]good tidings unto the people;
[MATT. 14:3, 4]	[MARK 6:17, 18]	
[For Herod	[For Herod himself had sent forth and laid hold upon John, and bound him in prison	19 but Herod the tetrarch,
		[Cf. vs. 20 below]
had laid hold on John, and bound him, and put him in prison		being reproved by him
for the sake of Herodias, his brother Philip's wife.	for the sake of Herodias, his brother Philip's wife; for he had married her.	for Herodias his brother's wife,
		and for all the evil things which Herod had done,
[Cf. vs. 3 above]	[Cf. vs. 17 above]	20 added this also to them all,
4 For John said unto him, It is not lawful for thee to have her.] (§77)	18 For John said unto Herod, It is not lawful for thee to have thy brother's wife.] (§77)	that he shut up John in prison.

[1] Or, *with* [2] Gr, *sufficient.* [3] Or, *the gospel*

18. THE BAPTISM OF JESUS

MATT. 3:13–17	MARK 1:9–11	LUKE 3:21–38
	9 And it came to pass	21 Now it came to pass,
13 Then	in those days,	
cometh Jesus	that Jesus came	
from Galilee	from Nazareth of Galilee,	
to the Jordan		
	and was baptized	
unto John,	of John	
to be baptized of him.		
	[4]in the Jordan.	
14 But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? 15 But Jesus answering said unto him, Suffer [1]*it* now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.		
[Cf. Matt. 3:6. (§17)]	[Cf. Mark 1:5. (§17)]	when all the people were baptized,
16 And Jesus,		that, Jesus also
when he was baptized,		having been baptized,
		and praying,
went up straightway	10 And straightway coming up	
from the water:	out of the water,	
and lo,	he saw	
the heavens were opened	the heavens rent asunder,	the heaven was opened,
[2]unto him,		
and he saw the Spirit of God	and the Spirit	22 and the Holy Spirit
descending		descended in a bodily form,
as a dove,	as a dove	as a dove,
and coming upon him;	descending upon him:	upon him,
17 and lo, a voice	11 and a voice came	and a voice came
out of the heavens, saying,	out of the heavens,	out of heaven,
[a] [3]This is my beloved Son,	Thou art my beloved Son,	Thou art my beloved Son;
in whom I am well pleased.	in thee I am well pleased.	in thee I am well pleased.
		23 And Jesus himself, when he began *to teach*, was about thirty years of age, being the
[From MATT. 1:1–16]		son (as was supposed)
[16 Joseph		of Joseph,
Jacob		the *son* of Heli,

[a] Cf. Matt. 17:5; Mark 9:7; Luke 9:35. (§88)

[1] Or, *me* [2] Some ancient authorities omit *unto him.* [3] Or, *This is my Son; my beloved in whom I am well pleased* See ch. 12:18. [4] Gr. *into.*

[From Matt. 1]		Luke 3
15 Matthan		24 the *son* of Matthat,
		the *son* of Levi,
		the *son* of Melchi,
		the *son* of Jannai,
		the *son* of Joseph,
		25 the *son* of Mattathias,
		the *son* of Amos,
		the *son* of Nahum,
		the *son* of Esli,
		the *son* of Naggai,
Eleazar		26 the *son* of Maath,
Eliud		the *son* of Mattathias,
14 Achim		the *son* of Semein,
Sadoc		the *son* of Josech,
Azor		the *son* of Joda,
13 Eliakim		27 the *son* of Joanan,
Abiud		the *son* of Rhesa,
Zerubbabel		the *son* of Zerubbabel,
12 [1]Shealtiel		the *son* of [1]Shealtiel,
Jechoniah		the *son* of Neri,
		28 the *son* of Melchi,
		the *son* of Addi,
		the *son* of Cosam,
		the *son* of Elmadam,
		the *son* of Er,
		29 the *son* of Jesus,
11 Josiah		the *son* of Eliezer,
10 [2]Amon		the *son* of Jorim,
Manasseh		the *son* of Matthat,
Hezekiah		the *son* of Levi,
9 Ahaz		30 the *son* of Symeon,
Jotham		the *son* of Judas,
Uzziah		the *son* of Joseph,
8 Joram		the *son* of Jonam,
Jehoshaphat		the *son* of Eliakim,
[3]Asa		31 the *son* of Melea,
7 Abijah		the *son* of Menna,
Rehoboam		the *son* of Mattatha,
Solomon		the *son* of Nathan,
6 David		the *son* of David,
Jesse		32 the *son* of Jesse,
5 Obed		the *son* of Obed,
Boaz		the *son* of Boaz,
Salmon		the *son* of [4]Salmon,
4 Nahshon		the *son* of Nahshon,

[1] Gr. *Salathiel.* [2] Gr. *Amos.* [3] Gr. *Asaph.* [4] Some ancient authorities write *Sala.*

[From MATT. 1]		LUKE 3
Amminadab		33 the *son* of Amminadab,
[1]Ram		[2]the *son* of [3]Arni,
3 Hezron		the *son* of Hezron,
Perez		the *son* of Perez,
Judah		the *son* of Judah,
2 Jacob		34 the *son* of Jacob,
Isaac		the *son* of Isaac,
Abraham.] (§2)		the *son* of Abraham,
		the *son* of Terah, the *son* of Nahor, 35 the *son* of Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, 36 the *son* of Cainan, the *son* of Arphaxad, the *son* of Shem, the *son* of Noah, the *son* of Lamech, 37 the son of Methuselah, the *son* of Enoch, the *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan, 38 the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

19. THE TEMPTATION

MATT. 4:1–11	MARK 1:12, 13	LUKE 4:1–13
1 Then was Jesus	12 And straightway	1 And Jesus, full of the Holy Spirit, returned from the Jordan,
led up		and was led
of the Spirit	the Spirit	in the Spirit
	driveth him forth	
into the wilderness	into the wilderness.	
	13 And he was	
	in the wilderness	in the wilderness
	forty days	2 during forty days,
to be tempted of the devil.	tempted of Satan;	being tempted of the devil.
2 And when he had fasted		And he did eat nothing
forty days and forty nights,		in those days:
he afterward		and when they were completed,
hungered.		he hungered.
	and he was with the wild beasts;	
3 And the tempter came		3 And the devil
and said unto him,		said unto him,

[1] Gr. *Aram.* [2] Many ancient authorities insert *the* son *of Admin*: and one writes *Admin* for *Amminadab.* [3] Some ancient authorities write *Aram.*

MATT. 4	MARK 1	LUKE 4
If thou art the Son of God, command that these stones become [1]bread. 4 But he answered and said, It is written, [2]Man shall not live by bread alone, but by every word that pro- ceedeth out of the mouth of God. [Cf. vss. 8–10 below]		If thou art the Son of God, command this stone that it become [5]bread. 4 And Jesus answered unto him, It is written, [2]Man shall not live by bread alone.
		5 And he led him up, and showed him all the kingdoms of the [6]world in a moment of time. 6 And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt [7]worship before me, it shall all be thine. 8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
5 Then the devil taketh him into the holy city; and he set him on the [3]pinnacle of the temple, 6 and saith unto him, If thou art the Son of God, cast thyself down: for it is written, [4]He shall give his angels charge concerning thee: and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.		9 And he led him to Jerusalem, and set him on the [3]pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: 10 for it is written, [4]He shall give his angels charge concerning thee, to guard thee: 11 and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

[1] Gr. *loaves.* [2] Dt. 8:3. [3] Gr. *wing.* [4] Ps. 91:11, 12. [5] Or, *a loaf* [6] Gr. *the inhabited earth.* [7] The Greek word denotes an act of reverence, whether paid to a creature, or to the Creator (comp. marginal note on Mt. 2:2).

MATT. 4	MARK 1	LUKE 4
7 Jesus said unto him, Again it is written, [1]Thou shalt not make trial of the Lord thy God. 8 Again, the devil taketh him unto an exceeding high moun- tain, and showeth him all the kingdoms of the world, and the glory of them; 9 and he said unto him, All these things will I give thee, if thou wilt fall down and [2]worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, [3]Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him; and behold, angels came and ministered unto him.	and the angels ministered unto him.	12 And Jesus answering said unto him, It is said, [1]Thou shalt not make trial of the Lord thy God. [Cf. vss. 5–8 above] 13 And when the devil had completed every temptation, he departed from him [4]for a season.

[1] Dt. 6:16. [2] See marginal note on ch. 2:2. [3] Dt. 6:13. [4] Or, *until*

PART III

THE GALILEAN MINISTRY

20. THE DEPARTURE INTO GALILEE

MATT. 4:12–17	MARK 1:14, 15	LUKE 4:14, 15
12 Now when he heard that John was delivered up, he withdrew	14 Now after John was delivered up, Jesus came	14 And Jesus returned in the power of the Spirit
into Galilee;	into Galilee,	into Galilee:
13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,	[Cf. Mark 1:21. (§24)]	[Cf. Luke 4:31. (§24)]
15 [1]The land of Zebulun and the land of Naphtali, [2]Toward the sea, beyond the Jordan, Galilee of the [3]Gentiles, 16 The people that sat in darkness Saw a great light, And to them that sat in the region and shadow of death, To them did light spring up.		
17 From that time began Jesus to preach, and to say,	preaching the [4] gospel of God, 15 and saying, The time is fulfilled,	
[a]Repent ye; for the kingdom of heaven is at hand.	and [a]the kingdom of God is at hand: repent ye, and believe in the [4]gospel.	

[a] Matt. 3:2. Repent ye; for the kingdom of heaven is at hand. (§17)

[1] Is. 9:1, 2. [2] Gr. *The way of the sea.* [3] Gr. *nations:* and so elsewhere. [4] Or, *good tidings:* and so elsewhere.

[Matt. 4:24]	[Mark 1:28]	Luke 4
[And the report of him went forth into all Syria.] (§23)	[And the report of him went out straightway everywhere into all the region of Galilee round about.] (§24)	and a fame went out concerning him through all the region round about.
[Matt. 4:23*a*]	[Mark 1:39]	
[And [1]Jesus went about in all Galilee, teaching in their synagogues,] (§23).	[And he went into their synagogues throughout all Galilee, preaching and casting out demons.] (§25)	15 And he taught in their synagogues, being glorified of all.

21. THE REJECTION AT NAZARETH (Luke)

[Matt. 13:53–58]	[Mark 6:1–6*a*]	Luke 4:16–30
[And it came to pass, when Jesus had finished these parables, he departed thence. (§65)		
54 And coming into his own country	[And he went out from thence; and he cometh into his own country; and his disciples follow him;	16 And he came to Nazareth, where he had been brought up:
he taught them in their synagogue,	2 And when the sabbath was come, he began to teach in the synagogue:	and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him [2]the book of the prophet Isaiah. And he opened the [3]book, and found the place where it was written, 18 [4]The Spirit of the Lord is upon me, [5]Because he anointed me to preach [6]good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, 19 To proclaim the acceptable year of the Lord. 20 And he closed the [3]book,

[1] Some ancient authorities read *he*. [2] Or, *a roll* [3] Or, *roll* [4] Is. 61:1 f. [5] Or, *Wherefore* [6] Or, *the gospel*

[MATT. 13]	[MARK 6]	LUKE 4
		and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears.
insomuch that they were astonished,	and [4]many hearing him were astonished,	22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth:
and said, Whence hath this man	saying, Whence hath this man these things?	and they said,
this wisdom,	and, What is the wisdom that is given unto this man,	
and these [1]mighty works?	and *what mean* such [1]mighty works wrought by his hands?	
55 Is not this the carpenter's son?	3 Is not this the carpenter,	Is not this Joseph's son?
is not his mother called Mary?	the son of Mary,	
and his brethren,	and brother of	
[2]James, and Joseph,	[2]James, and Joses,	
and Simon, and Judas?	and Judas, and Simon?	
56 And his sisters,	and are not his sisters	
are they not all with us?	here with us?	
Whence then hath this man all these things?	[Cf. vs. 2 above]	
57 And they were [3]offended in him.	And they were [3]offended in him.	
		23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.
But Jesus said unto them,	4 And Jesus said unto them,	24 And he said, Verily I say unto you,
A prophet is not without honor,	A prophet is not without honor,	No prophet is acceptable
save in his own country,	save in his own country,	in his own country.
	and among his own kin,	
and in his own house.	and in his own house.	
58 And he did	5 And he could	
not many [1]mighty works there	there do no [5]mighty work, save that he laid his hands upon a few sick folk, and healed them.	
	6 And he marvelled	
because of their unbelief.] (§69)	because of their unbelief.] (§69)	

[1] Gr. *powers.* [2] Or, *Jacob* [3] Gr. *caused to stumble.* [4] Some ancient authorities insert *the.* [5] Gr. *power.*

LUKE 4

25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to [1]Zarephath, in the land of Sidon, unto a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. 28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.

22. THE CALL OF THE FOUR (MATT.–MARK)

MATT. 4:18–22

18 And walking
by the sea of Galilee,
he saw two brethren,

Simon who is called Peter,

MARK 1:16–20

16 And passing along
by the sea of Galilee,
he saw

Simon

[LUKE 5:1–11]

[Now it came to pass, while the multitude pressed upon him and heard the word of God,
that he was standing
by the lake of Gennesaret;
2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. 3 And he entered into one of the boats,
which was Simon's,
and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. 4 And when he had

[1] Gr. *Sarepta.*

MATT. 4	MARK 1	[LUKE 5]
		left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. 5 And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. 6 And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; 7 and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. 8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken;
[Cf. vs. 21 below]	[Cf. vs. 19 below]	10 and so were also [1]James and John, sons of Zebedee, who were partners with Simon.
and Andrew his brother,	and Andrew the brother of Simon	
casting a net into the sea;	casting a net in the sea;	
for they were fishers.	for they were fishers.	
19 And he saith unto them,	17 And Jesus said unto them,	And Jesus said unto Simon,
Come ye after me,	Come ye after me,	Fear not; from henceforth
and I will make you	and I will make you	
fishers of men.	to become fishers of men.	thou shalt [2]catch men.
20 And they straightway	18 And straightway they	11 And when they had brought their boats to land, they
left the nets,	left the nets,	left all,
and followed him.	and followed him.	and followed him.] (§26)
21 And going on	19 And going on	
from thence	a little further,	
he saw two other brethren,	he saw	
[1]James the *son* of Zebedee,	[1]James the *son* of Zebedee,	[Cf. vs. 10 above]
and John his brother,	and John his brother,	
in the boat	who also were in the boat	
with Zebedee their father,		
mending their nets;	mending the nets.	

[1] Or, *Jacob* [2] Gr. *take alive.*

MATT. 4	MARK 1
and he called them. 22 And they straightway left the boat and their father, and followed him. [a]	20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

23. THE RESPONSE TO JESUS' WORK

MATT. 4:23–25	[MARK 1:39]	[LUKE 4:44]
23 [b]And [1]Jesus went about in all Galilee, teaching in their synagogues, and preaching the [2]gospel of the kingdom, and healing all manner of dis- ease and all manner of sickness among the people.	[[b]And he went into their synagogues throughout all Galilee, preaching and casting out demons.] (§25)	[[b]And he was preaching in the synagogues of [3]Galilee.] (§25)
	[MARK 1:28]	[LUKE 4:37]
24 And the report of him went forth into all	[And the report of him went out straightway everywhere into all	[And there went forth a rumor concerning him into every place of

[a] Up to this point Matthew agrees with Mark in the order of all sections of Mark which are paralleled in Matthew. From Matt. 14:1 to the end, except for very minor transpositions, Matthew again agrees with Mark in the order of all sections which in this portion of the gospel are paralleled in Mark. Between these two points not only is the order of the two gospels different, but Matthew includes certain material which in Mark lies outside these limits. In other words, if Mark is a source of Matthew, then up to Matt. 4:22 and from 14:1 to the end, the first evangelist preserved the order of his source for all material which in these portions of his gospel he took from Mark, but between these limits departed freely from the order of his source.

The student who wishes to follow Matthew's order and to observe his method can do so by taking the sections in their order through §22, from that point on to §76, studying them in the following order: 23, 35–44, 27, 45, 24, 66(+100), 67, 28–30, 68, 141*b*, 50*b*, 70–76, 47, 31–33, 50*a*, 51–65, 69, and again from §77 to the end, following the sections in the order in which they stand. For the convenience of the student, there is placed at the end of each section in which the Matthew material stands out of Matthew's own order, a number indicating the section in which the next succeeding passage of Matthew is found.

Matt. 9:35	Mark 6:6*b*
[b] And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the [2]gospel of the kingdom, and healing all manner of dis- ease and all manner of sickness. (§70)	[b] And he went round about the villages teaching. (§70)

[1] Some ancient authorities read *he.* [2] Or, *good tidings:* and so elsewhere [3] Very many ancient authorities read *Judæa.*

MATT. 4	[MARK 1]	[LUKE 4]
Syria:	the region round about.] (§24)	the region round about.] (§24)
	[MARK 1:32, 34*a*]	[LUKE 4:40]
and	[And at even when the sun did set,	[And when the sun was setting,
they brought unto him all that were sick, holden with divers diseases and torments,	they brought unto him all that were sick,	all they that had any sick with divers diseases
[1]possessed with demons, and epileptic, and palsied;	and them that were possessed with demons.	brought them unto him;
and he healed them.	34 And he healed many that were sick with divers diseases, and cast out many demons;] (§24)	and he laid his hands on every one of them and healed them.] (§24)
	[MARK 3:7*b*, 8]	[LUKE 6:17*b*]
25 And there followed him great multitudes	[and a great multitude	[and a great multitude of his disciples, and a great number of the people
from Galilee and Decapolis and Jerusalem and Judæa	from Galilee followed; and from Judæa, 8 and from Jeru- salem, and from Idumæa,	from all Judæa and Jerusalem,
and *from* beyond the Jordan. (+§35)	and beyond the Jordan,	
	and about Tyre and Sidon, a great multitude, hearing [2]what great things he did, came unto him.] (§33)	and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases;] (§33)

24. A DAY IN CAPERNAUM

MATT. 8:14–17 [Cf. Matt. 4:13. (§20)]	MARK 1:21–34	LUKE 4:31–41
	21 And they go into Capernaum;	31 And he came down to Capernaum, a city of Galilee.
	and straightway on the sabbath day he entered into the synagogue and taught.	And he was teaching them on the sabbath day:

[1] Or, *demoniacs* [2] Or, *all the things that he did*

[Matt. 7:28*b*, 29]	Mark 1	Luke 4
[the multitudes were astonished at his teaching 29 for he taught them as *one* having authority, and not as their scribes.] (§44)	22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.	32 and they were astonished at his teaching; for his word was with authority.
	23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out, 24 saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked [1]him, saying, Hold thy peace, and come out of him. 26 And the unclean spirit, [2]tearing him and crying with a loud voice, came out of him.	33 And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice, 34 [5]Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the demon had thrown him down in the midst, he came out of him, having done him no hurt.
	27 And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.	36 And amazement came upon all, and they spake together, one with another, saying, What is [6]this word? for with authority and power he commandeth the unclean spirits, and they come out.
[Cf. Matt. 4:24. (§23)]	28 And the report of him went out straightway everywhere into all the region of Galilee round about.	37 And there went forth a rumor concerning him into every place of the region round about.
14 And when Jesus was come into Peter's house,	29 And straightway, [3]when they were come out of the synagogue, they came into the house of Simon and Andrew, with [4]James and John.	38 And he rose up from the synagogue, and entered into the house of Simon.

[1] Or, *it* [2] Or, *convulsing* [3] Some ancient authorities read *when he was come out of the synagogue, he came, etc.* [4] Or, *Jacob* [5] Or, *Let alone* [6] Or, *this word, that with authority . . . come out?*

MATT. 8	MARK 1	LUKE 4
he saw his wife's mother lying sick of a fever.	30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:	And Simon's wife's mother was holden with a great fever; and they besought him for her.
15 And he touched her hand,	31 and he came and took her by the hand, and raised her up;	39 And he stood over her, and rebuked the fever;
and the fever left her; and she arose, and ministered unto him.	and the fever left her, and she ministered unto them.	and it left her: and immediately she rose up and ministered unto them.
16 And when even was come,	32 And at even when the sun did set,	40 And when the sun was setting,
they brought unto him	they brought unto him	all they that had any sick with divers diseases brought them unto him;
many [1]possessed with demons:	and them that were [1]possessed with demons. 33 And all the city was gathered together at the door.	
and he cast out the spirits with a word,		and he laid his hands on every one of them,
and healed all that were sick:	34 And he healed many that were sick with divers diseases, and cast out many demons;	and healed them. 41 And demons also came out from many,
	[MARK 3:11] [And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.] (§33)	crying out, and saying, Thou art the Son of God.
	and he suffered not the demons to speak, because they knew him.[3]	And rebuking them, he suffered them not to speak, because they knew that he was the Christ.
17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, [2]Himself took our infirmities, and bare our diseases. (+§66)		

[1] Or, *demoniacs* [2] Is. 53:4. [3] Many ancient authorities add *to be Christ.* See Lk. 4:41.

25. A PREACHING TOUR IN GALILEE

	Mark 1:35–39	Luke 4:42–44
	35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.	42 And when it was day, he came out and went into a desert place:
	36 And Simon and they that were with him followed after him;	and the multitudes sought after him,
	37 and they found him, and say unto him, All are seeking thee.	and came unto him, and would have stayed him, that he should not go from them.
	38 And he saith unto them, Let us go elsewhere into the next towns, that I may preach	43 But he said unto them, I must preach [3]the good tidings of the kingdom of God to the other cities also:
[Matt. 4:23]	there also; for to this end came I forth.	for therefore was I sent.
[[a] And [1]Jesus went about in all Galilee, teaching in their synagogues, and preaching the [2]gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.	39 [a]And he went into their synagogues throughout all Galilee, preaching and casting out demons.	44 [a]And he was preaching in the synagogues of [4]Galilee.

Matt. 9:35	Mark 6:6*b*
[a] And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the [2]gospel of the kingdom, and healing all manner of disease and all manner of sickness. (§70)	[a] And he went round about the villages teaching. (§70)

[1] Some ancient authorities read *he*. [2] Or, *good tidings*: and so elsewhere. [3] Or, *the gospel* [4] Very many ancient authorities read *Judæa*.

26. THE CALL OF THE FOUR (LUKE)

[MATT. 4:18–22]	[MARK 1:16–20]	LUKE 5:1–11
		1 Now it came to pass, while the multitude pressed upon him and heard the word of God,
[And walking by the sea of Galilee, he saw two brethren,	[And passing along by the sea of Galilee he saw	that he was standing by the lake of Gennesaret; 2 and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. 3 And he entered into one of
Simon who is called Peter,	Simon	the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. 4 And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught. 5 And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. 6 And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; 7 and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats so that they began to sink. 8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken; 10 and
[Cf. vs. 21b below]	[Cf. vs. 19b below]	so were also [1]James and John,

[1] Or, *Jacob*

[Matt. 4]	[Mark 1]	Luke 5
		sons of Zebedee, who were partners with Simon.
and Andrew his brother,	and Andrew the brother of Simon	
casting a net into the sea;	casting a net in the sea;	
for they were fishers.	for they were fishers.	
19 And he saith unto them,	17 And Jesus said unto them,	And Jesus said unto Simon,
Come ye after me,	Come ye after me,	Fear not; from henceforth
and I will make you	and I will make you	
fishers of men.	to become fishers of men.	thou shalt [4]catch men.
20 And they straightway	18 And straightway they	11 And when they had brought their boats to land, they
left the nets, and followed him.	left the nets, and followed him.	left all, and followed him.
21 And going on	19 And going on	
from thence	a little further,	
he saw two other brethren,	he saw	
[1] James the *son* of Zebedee,	[1] James the *son* of Zebedee,	[Cf. vs. 10 above]
and John his brother,	and John his brother,	
in the boat	who also were in the boat	
with Zebedee their father,		
mending their nets;	mending the nets.	
and	20 And straightway	
he called them.	he called them:	
22 And they straightway left	and they left	
the boat and their father,	their father Zebedee in the boat with the hired servants,	
and followed him.] (§22)	and went after him.] (§22)	

27. THE HEALING OF A LEPER

Matt. 8:1–4	Mark 1:40–45	Luke 5:12–16
1 And when he was come down from the mountain, great multitudes followed him.		
2 And behold,	40 And	12 And it came to pass, while he was in one of the cities,
there came to him a leper	there cometh to him a leper,	behold, a man full of leprosy: and when he saw Jesus,
	beseeching him,	
and [2]worshipped him,	[3]and kneeling down to him,	he fell on his face,
saying,	and saying unto him,	and besought him, saying,
Lord, if thou wilt,	If thou wilt,	Lord, if thou wilt,
thou canst make me clean.	thou canst make me clean.	thou canst make me clean.
3 And	41 And being moved with compassion,	13 And

[1] Or, *Jacob* [2] See marginal note on ch. 2:2. [3] Some ancient authorities omit *and kneeling down to him.* [4] Gr. *take alive.*

MATT. 8	MARK 1	LUKE 5
he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed.	he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. 42 And straightway the leprosy departed from him, and he was made clean.	he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him.
4 And Jesus saith unto him, [1]See thou tell no man; but go, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. (+§45)	43 And he [2]strictly charged him, and straightway sent him out, 44 and saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses [1]commanded, for a testimony unto them.	14 And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, [1]according as Moses commanded, for a testimony unto them.
	45 But he went out, and began to publish it much, and to spread abroad the [3]matter, insomuch that [4]Jesus could no more openly enter into [5]a city, but was without in desert places: and they came to him from every quarter.	15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed.

25. THE HEALING OF A PARALYTIC

MATT. 9:1–8	MARK 2:1–12	LUKE 5:17–26
1 And he entered into a boat, and crossed over, and came into his own city.	[Cf. Mark 5:21. (§68)] 1 And when he entered again into Capernaum after some days, it was noised that he was [6]in the house. 2 And many were gathered together,	17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every

[1] Lev. 13:49; 14:2 ff. [2] Or, *sternly* [3] Gr. *word.* [4] Gr. *he.* [5] Or, *the city* [6] Or, *at home*

MATT. 9	MARK 2	LUKE 5
		village of Galilee and Judæa and Jerusalem:
	so that there was no longer room *for them*, no, not even about the door:	
	and he spake the word unto them.	and the power of the Lord was with him [5]to heal.
2 And behold, they brought to him	3 And they come, bringing unto him	18 And behold, men bring on a bed
a man sick of the palsy, lying on a bed:	a man sick of the palsy, borne of four.	a man that was palsied:
		and they sought to bring him in, and to lay him before him.
	4 And when they could not [3]come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down	19 And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles
	the [4]bed whereon the sick of the palsy lay.	with his couch into the midst before Jesus.
and Jesus seeing their faith said unto the sick of the palsy, [1]Son, be of good cheer; thy sins are forgiven.	5 And Jesus seeing their faith saith unto the sick of the palsy, [1]Son, thy sins are forgiven.	20 And seeing their faith, he said, Man, thy sins are forgiven thee.
3 And behold, certain of the scribes said within themselves, This man blasphemeth.	6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God?	21 And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone?
4 And Jesus [2]knowing their thoughts	8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves,	22 But Jesus perceiving their [6]reasonings,
said, Wherefore think ye evil in your hearts?	saith unto them, Why reason ye these things in your hearts?	answered and said unto them, [7]Why reason ye in your hearts?
5 For which is easier, to say,	9 Which is easier, to say	23 Which is easier, to say,

[1] Gr. *Child.* [2] Many ancient authorities read *seeing.* [3] Many ancient authorities read *bring him unto him.* [4] Or, *pallet* [5] Gr. *that he should heal.* Many ancient authorities read *that* he *should heal them.* [6] Or, *questionings* [7] Or, *What*

MATT. 9	MARK 2	LUKE 5
	to the sick of the palsy,	
Thy sins are forgiven;	Thy sins are forgiven;	Thy sins are forgiven thee;
or to say, Arise,	or to say, Arise,	or to say, Arise
	and take up thy [2]bed,	
and walk?	and walk?	and walk?
6 But that ye may know that	10 But that ye may know that	24 But that ye may know that
the Son of man hath authority	the Son of man hath authority	the Son of man hath authority
on earth to forgive sins	on earth to forgive sins	on earth to forgive sins
(then saith he	(he saith	(he said
to the sick of the palsy),	to the sick of the palsy),	unto him that was palsied),
	11 I say unto thee,	I say unto thee,
Arise, and take up thy bed,	Arise, take up thy [2]bed,	Arise, and take up thy couch,
and go unto thy house.	and go unto thy house.	and go unto thy house.
7 And	12 And	25 And immediately
he arose,	he arose, and	he rose up before them, and
	straightway took up the [2]bed,	took up that whereon he lay,
and departed to his house.	and went forth before them all;	and departed to his house,
		glorifying God.
8 But when the multitudes saw it,	insomuch that	26 And
they were afraid,	they were all amazed,	amazement took hold on all,
and glorified God,	and glorified God,	and they glorified God;
		and they were filled with fear,
	saying, We never saw it	saying, We have seen
	on this fashion.	strange things to-day.
who had given such authority		
unto men.		

29. THE CALL OF LEVI

MATT. 9:9–13	MARK 2:13–17	LUKE 5:27–32
	13 And	27 And after these things
	he went forth again	he went forth,
	by the sea side;	
	and all the multitude resorted	
	unto him, and he taught them.	
9 And as Jesus passed by	14 And as he passed by,	and
from thence,		
he saw	he saw	beheld
a man, called Matthew,	Levi the *son* of Alphæus	a [3]publican, named Levi,
sitting at the place of toll:	sitting at the place of toll,	sitting at the place of toll,
and he saith unto him,	and he saith unto him,	and said unto him,
Follow me.	Follow me.	Follow me.
And he	And he	28 And he forsook all, and
arose, and followed him.	arose and followed him.	rose up and followed him.
10 And it came to pass,	15 And it came to pass,	29 And Levi made him
as he [1]sat at meat	that he was sitting at meat	a great feast

[1] Gr. *reclined*: and so always. [2] Or, *pallet* [3] That is, *collectors or renters of Roman taxes.*

MATT. 9	MARK 2	LUKE 5
in the house,	in his house, and	in his house: and
behold, many	many	there was a great multitude
[1]publicans and sinners	[1]publicans and sinners	of [1]publicans and of others
came and		
sat down	sat down	that were sitting at meat
with Jesus and his disciples.	with Jesus and his disciples: for there were many, and they followed him.	with them.
11 And when the	16 And the	30 And [8]the
Pharisees	scribes [5]of the Pharisees,	Pharisees and their scribes
saw it, they	when they saw that he was eating with the sinners and [1]publicans,	
said unto his disciples,	said unto his disciples,	murmured against his disciples, saying,
Why	[6]*How is it* that	Why
eateth your Teacher with	he eateth [7]and drinketh with	do ye eat and drink with
the [1]publicans and sinners?	[1]publicans and sinners?	the [1]publicans and sinners?
12 But when he heard it,	17 And when Jesus heard it,	31 And Jesus answering
he said,	he saith unto them,	said unto them,
They that are [2]whole	They that are [2]whole	They that are [9]in health
have no need of a physician,	have no need of a physician,	have no need of a physician;
but they that are sick.	but they that are sick:	but they that are sick.
13 But go ye and learn what *this* meaneth, [3]I desire mercy, and not sacrifice:		
for I came not to call	I came not to call	32 I am not come to call
the righteous, but sinners.	the righteous, but sinners.	the righteous but sinners to repentance.

30. THE QUESTION ABOUT FASTING

MATT. 9:14–17	MARK 2:18–22	LUKE 5:33–39
	18 And John's disciples and the Pharisees were fasting:	
14 Then come to him	and they come	
the disciples of John,		
saying,	and say unto him,	33 And they said unto him,
Why do we and	Why do John's disciples and	The disciples of John
the Pharisees	the disciples of the Pharisees	
fast [4]oft,	fast,	fast often,
		and make supplications; likewise also
		the *disciples* of the Pharisees;

[1] That is, *collectors or renters of Roman taxes.* [2] Gr. *strong.* [3] Hos. 6:6. [4] Some ancient authorities omit *oft.* [5] Some ancient authorities read *and the Pharisees.* [6] Or, *He eateth . . . sinners* [7] Some ancient authorities omit *and drinketh.* [8] Or, *the Pharisees and the scribes among them* [9] Gr. *sound.*

MATT. 9	MARK 2	LUKE 5
but thy disciples fast not?	but thy disciples fast not?	but thine eat and drink.
15 And Jesus said unto them, Can the [1]sons of the bridechamber mourn, as long as the bridegroom is with them?	19 And Jesus said unto them, Can the [1]sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.	34 And Jesus said unto them, Can ye make the [1]sons of the bridechamber fast, while the bridegroom is with them?
but the days will come, when the bridegroom shall be taken away from them, and then will they fast.	20 But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.	35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.
		36 And he spake also a parable unto them:
16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.	21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.	No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.
17 Neither do *men* put new wine into old [2]wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved. (+§68)	22 And no man putteth new wine into old [2]wine-skins; else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.	37 And no man putteth new wine into old [2]wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. 38 But new wine must be put into fresh wine-skins. 39 And no man having drunk old *wine* desireth new; for he saith, The old is [3]good.

31. PLUCKING GRAIN ON A SABBATH

MATT. 12:1–8	MARK 2:23–28	LUKE 6:1–5
1 At that season	23 And it came to pass,	1 Now it came to pass on a [4]sabbath,

[1] That is, *companions of the bridegroom.* [2] That is, *skins used as bottles.* [3] Many ancient authorities read *better.* [4] Many ancient authorities insert *second-first.*

MATT. 12	MARK 2	LUKE 6
Jesus went	that he was going	that he was going
on the sabbath day	on the sabbath day	
through the grainfields;	through the grainfields;	through the grainfields;
and his disciples	and his disciples	and his disciples
were hungry and began	[5]began, as they went,	
to pluck and to eat.	to pluck the ears.	plucked the ears, and did eat, rubbing them in their hands.
2 But the Pharisees,	24 And the Pharisees	2 But certain of the Pharisees
when they saw it,		
said unto him,	said unto him,	said,
Behold, thy disciples do	Behold, why do they	Why do ye
	on the sabbath day	
that which it is not lawful	that which is not lawful?	that which it is not lawful
to do upon the sabbath.		to do on the sabbath day?
3 But he said unto them,	25 And he said unto them,	3 And Jesus answering them said,
[1]Have ye not read	[1]Did ye never read	[1]Have ye not read even this,
what David did, when he	what David did, when he	what David did, when he
	had need, and	
was hungry,	was hungry, he,	was hungry, he,
and they that were with him;	and they that were with him?	and they that were with him;
4 how he entered	26 How he entered	4 how he entered
into the house of God,	into the house of God	into the house of God,
	[6]when Abiathar was high priest,	
		and took
and [2]ate the showbread,	and ate the showbread,	and ate the showbread,
		and gave also to them
		that were with him;
which it was not lawful	which it is not lawful	which it is not lawful
for him to eat,	to eat	to eat
neither for them		
that were with him,		
but only for the priests?	save for the priests,	save for the priests alone?
	and gave also to them	
	that were with him?	
5 Or have ye not read in the law, [3]that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?		
6 But I say unto you,	27 And he said unto them,	5 And he said unto them,
that [4]one greater than the temple is here. 7 But if ye had known what this meaneth,		

[1] 1 S. 21:6. [2] Some ancient authorities read *they ate*. [3] Num. 28:9, 10. [4] Gr. *a greater thing*. [5] Gr. *began to make* their *way plucking*. [6] Some ancient authorities read *in the days of Abiathar the high priest*.

MATT. 12	MARK 2	LUKE 6
[1]I desire mercy, and not sacrifice, ye would not have condemned the guiltless.		
	The sabbath was made for man, and not man for the sabbath:	
8 For the Son of man is lord of the sabbath.	28 so that the Son of man is lord even of the sabbath	The Son of man is lord of the sabbath.

32. THE WITHERED HAND

MATT. 12:9–14	MARK 3:1–6	LUKE 6:6–11
9 And he departed thence,		6 And it came to pass on another sabbath,
and went into their synagogue:	1 And he entered again into the synagogue;	that he entered into the synagogue and taught:
10 and behold, a man having a withered hand.	and there was a man there who had his hand withered.	and there was a man there, and his right hand was withered.
And they	2 And they	7 And the scribes and the Pharisees
asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.	watched him, whether he would heal him on the sabbath day; that they might accuse him.	watched him, whether he would heal on the sabbath; that they might find how to accuse him.
	3 And he saith unto the man that had his hand withered,	8 But he knew their thoughts; and he said to the man that had his hand withered,
	[2]Stand forth.	Rise up, and stand forth in the midst. And he arose and stood forth.
		[LUKE 14:5]
11 And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?		[And he said unto them, Which of you shall have [3]an ass or an ox fallen into a well and will not straightway draw him up on a sabbath day?] (§123)
12 How much then is a man of more value than a sheep!		

[1] Hos. 6:6. [2] Gr. *Arise into the midst.* [3] Many ancient authorities read *a son.* See ch. 13:15.

Matt. 12	Mark 3	Luke 6
	4 [a]And he saith unto them,	9 [a]And Jesus said unto them,
[a]Wherefore it is lawful	Is it lawful	I ask you, Is it lawful
to do good on the sabbath day.	on the sabbath day to do good,	on the sabbath to do good,
	or to do harm? to save a life,	or to do harm? to save a life,
	or to kill?	or to destroy it?
	But they held their peace.	
	5 And when he had looked	10 And he looked
	round about on them with anger,	round about on them all,
	being grieved at the hardening	
	of their heart,	
13 Then saith he to the man,	he saith unto the man,	and said unto him,
Stretch forth thy hand.	Stretch forth thy hand.	Stretch forth thy hand.
And he stretched it forth;	And he stretched it forth;	And he did *so:*
and it was restored whole,	and his hand was restored.	and his hand was restored.
as the other.		
14 But the Pharisees	6 And the Pharisees	11 But they
went out, and	went out, and	were filled with [1]madness; and
	straightway with the Herodians	
took counsel against him,	took counsel against him,	communed one with another
how they might destroy him.	how they might destroy him.	what they might do to Jesus.
		(+§34)

33. THE FAME OF JESUS

Matt. 12:15–21	Mark 3:7–12	Luke 6:17–19
15 And Jesus perceiving *it*	7 And Jesus	17 and he came down
	with his disciples	with them,
withdrew from thence:	withdrew to the sea:	and stood on a level place,
and many	and a great multitude	[b]and a great multitude
		of his disciples
followed him;	from Galilee followed;	
[Matt. 4:25]		
[And there followed him great multitudes	and	and a great number of the people
from Galilee and Decapolis		
and Jerusalem and Judæa	from Judæa,	from all Judæa
	8 and from Jerusalem,	and Jerusalem,

[b] Cf. Matt. 5:1 (§35)

Luke 14:3, 4*a*

[a] And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath or not? 4 But they held their peace. (§123)

[1] Or, *foolishness*

[MATT. 4]	MARK 3	LUKE 6
	and from Idumæa,	
and *from* beyond the Jordan.] (§23)	and beyond the Jordan,	
	and about Tyre	and the sea coast of Tyre
	and Sidon,	and Sidon,
	a great multitude,	
	hearing [4]what great things he did,	
	came unto him.	who came to hear him, and to be healed of their diseases;
	9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him:	
		18 and they that were troubled with unclean spirits
MATT. 12		were healed.
and he healed them all,	10 for he had healed many;	19 And all the multitude
	insomuch that as many as had [5]plagues [6]pressed upon him	
	that they might touch him.	sought to touch him; for power came forth from him, and healed *them* all. (+§35)
	11 And the unclean spirits, whensoever they beheld him,	
	fell down before him,	
	and cried, saying,	[Cf. Luke 4:41. (§24)]
	Thou art the Son of God.	
16 and charged them	12 And he charged them much	
that they should not make him known:	that they should not make him known.	
17 that it might be fulfilled which was spoken through Isaiah the prophet, saying,		
[1]18 Behold, my [2]servant whom I have chosen;		
My beloved in whom my soul is well pleased:		
I will put my Spirit upon him,		
And he shall declare judgment to the [3]Gentiles.		
19 He shall not strive, nor cry aloud;		
Neither shall any one hear his voice in the streets.		

[1] Is. 42:1 ff. [2] See marginal note on Acts 3:13. [3] See marginal note on ch. 4:15. [4] Or, *all the things that he did* [5] Gr. *scourges.* [6] Gr. *fell.*

MATT. 12		
20 A bruised reed shall he not break, And smoking flax shall he not quench, Till he send forth judgment unto victory. 21 And in his name shall the [1]Gentiles hope. (+§50)		

34. THE CHOOSING OF THE TWELVE

	MARK 3:13–19*a*	LUKE 6:12–16
	13 And	12 And it came to pass in these days,
[Cf. Matt. 5:1 (§35)]	he goeth up into the mountain,	that he went out into the mountain to pray; and he continued all night in prayer to God.
	and calleth unto him whom he himself would; and they went unto him.	13 And when it was day, he called his disciples;
[MATT. 10:2–4]	14 And he appointed	and he chose from them
[Now the names of the twelve apostles are these:	twelve,	twelve, whom also he named apostles:
	[4]that they might be with him, and that he might send them forth to preach, 15 and to have authority to cast out demons:	
The first, Simon,	16 [5]and Simon	14 Simon,
who is called Peter,	he surnamed Peter;	whom he also named Peter,
and Andrew his brother;	17 and	and Andrew his brother,
[2]James the *son* of Zebedee,	[2]James the *son* of Zebedee,	and [2]James
and John his brother;	and John the brother of [2]James; and them he surnamed Boanerges, which is, Sons of thunder:	and John,
	18 and Andrew, and	and
3 Philip, and Bartholomew; Thomas,	Philip, and Bartholomew,	Philip and Bartholomew,
and Matthew the [3]publican;	and Matthew,	15 and Matthew
	and Thomas, and	and Thomas, and
[2]James the *son* of Alphæus,	[2]James the *son* of Alphæus,	[2]James *the son* of Alphæus,
and Thaddæus;	and Thaddæus,	

[1] See marginal note on ch. 4:15. [2] Or, *Jacob* [3] See marginal note on ch. 5:46. [4] Some ancient authorities add *whom also he named apostles.* See Lk. 6:13; comp. ch. 6:30. [5] Some ancient authorities insert *and he appointed twelve.*

[MATT. 10]	MARK 3	LUKE 6
4 Simon the [1]Cananæan, and Judas Iscariot, who also [2]betrayed him.] (§70)	and Simon the [1]Cananæan, 19 and Judas Iscariot, who also [2]betrayed him.	and Simon who was called the Zealot, 16 and Judas *the* [4]*son* of [5]James, and Judas Iscariot, who became a traitor; (+§33)

THE SERMON ON THE MOUNT, §§35–44

35. THE CHARACTER AND DUTIES OF DISCIPLES

MATT. 5:1–16		LUKE 6:20–26
1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: 2 and he opened his mouth and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 [3]Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they that hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called sons of God. 10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.	[Cf. Mark 3:13. (§34)]	[Cf. Luke 6:12, 13 (§34); Luke 6:17 (§33)] 20 And he lifted up his eyes on his disciples, and said, Blessed *are* ye poor: for yours is the kingdom of God. 21 Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh.

[1] Or, *Zealot* See Lk. 6:15; Acts 1:13. [2] Or, *delivered him up* [3] Some ancient authorities transpose ver. 4 and 5. [4] Or, brother See Jude 1. [5] Or, *Jacob*

MATT. 5		LUKE 6
11 Blessed are ye when *men* shall		22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company,* and
reproach you,		reproach you,
and persecute you,		
and say all manner of evil		and cast out your name as evil,
against you falsely,		
for my sake.		for the Son of man's sake.
12 Rejoice,		23 Rejoice in that day,
and be exceeding glad:		and leap *for joy:*
for great is your reward		for behold, your reward is great
in heaven:		in heaven;
for so persecuted		for in the same manner did
they the prophets		their fathers unto the prophets.
that were before you.		
		24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you,* ye that laugh now! for ye shall mourn and weep. 26 Woe *unto you,* when all men shall speak well of you! for in the same manner did their fathers to the false prophets.
	[MARK 9:50*b*]	[LUKE 14:34*b*, 35*a*]
13 Ye are the salt of the earth:		
but if the salt	[but if the salt	[but if even the salt
have lost its savor,	have lost its saltness,	have lost its savor,
wherewith shall it be salted?	wherewith will ye season it?] (§94)	wherewith shall it be seasoned?
it is thenceforth good for nothing,		35 It is fit neither for the land nor for the dunghill:
but to be cast out and trodden under foot of men.		*men* cast it out.] (§124)
14 Ye are the light of the world.		
A city set on a hill cannot be hid.	[MARK 4:21]	[LUKE 11:33]
	[And he said unto them,	
15 [a] Neither do *men* light a lamp,	[a]Is the lamp brought	[[a]No man, when he hath lighted a lamp,

Luke 8:16

[a] And no man when he hath lighted a lamp,

MATT. 5	[MARK 4]	[LUKE 11]
and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.	to be put under the bushel, or under the bed, *and* not to be put on the stand?] (§55)	putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light.] (§108)

36. THE RIGHTEOUSNESS OF THE KINGDOM AND THE LAW

MATT. 5:17–20		
17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.		[LUKE 16:17] [But it is easier for heaven and earth to pass away, than for one tittle of the law to fall.] (§129)

covereth it with a vessel,
or putteth it under a bed;
but putteth it
on a stand,
that they that enter in
may see the light. (§55)

37. THE RIGHTEOUSNESS OF THE KINGDOM AND THE TEACHING OF THE SYNAGOGUE

MATT. 5:21–48

21 Ye have heard that it was said to them of old time, [1]Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 but I say unto you, that every one who is angry with his brother[2] shall be in danger of the judgment; and whosoever shall say to his brother, [3]Raca, shall be in danger of the council; and whosoever shall say, [4]Thou fool, shall be in danger [5]of the [6]hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25 Agree
with thine adversary quickly,

while thou art with him
in the way;

lest haply the adversary
deliver thee to the judge,
and the judge [7]deliver thee
to the officer,
and thou be cast
into prison.
26 Verily I say unto thee,
Thou shalt by no means
come out thence, till thou have
paid the last farthing.
27 Ye have heard that it

LUKE 6:27–36

[LUKE 12:58, 59]

[For as thou art going
with thine adversary before the
magistrate,

on the way give diligence
to be quit of him;
lest haply he
drag thee unto the judge,
and the judge shall deliver thee
to the [8]officer,
and the [8]officer shall cast thee
into prison.
59 I say unto thee,
Thou shalt by no means
come out thence, till thou have
paid the very last mite.] (§117)

[1] Ex. 20: 13; Dt. 5: 17. [2] Many ancient authorities insert *without cause*. [3] An expression of contempt. [4] Or, *Moreh*, a Hebrew expression of condemnation [5] Gr, *unto* or *into*. [6] Gr. *Gehenna of fire*. [7] Some ancient authorities omit *deliver thee*. [8] Gr. *exactor*.

Matt. 5		Luke 6
was said, [1]Thou shalt not commit adultery: 28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.		
	[Mark 9:47, 43]	
29 [a]And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into [2]hell.	[47 [a]And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into [2]hell;	
30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into [2]hell.	43 And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into [2]hell, into the unquenchable fire.] (§94)	
31 It was said also, [3]Whosoever shall put away his wife, let him give her a writing of divorcement:		

Matt. 18:9, 8

9 [a]And if thine eye
causeth thee to stumble,
pluck it out,
and cast it from thee:
it is good for thee
to enter into life
with one eye,
rather than having two eyes
to be cast into the [4]hell of fire.
8 And if thy hand or thy foot
causeth thee to stumble,
cut it off,
and cast it from thee:
it is good for thee
to enter into life maimed or halt,
rather than having two hands
or two feet
to be cast into the eternal fire. (§94)

[1] Ex. 20:14; Dt. 5:18. [2] Gr. *Gehenna.* [3] Dt. 24:1, 3. [4] Gr. *Gehenna of fire.*

MATT. 5

32 [a]but I say unto you, that
every one that putteth away
his wife,
saving for the cause of fornication,
maketh her an adulteress:
and whosoever shall marry her
when she is put away
committeth adultery.

33 Again, ye have heard that it was said to them of old time, [1]Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor [2]by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 [3]But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of [4]the evil *one*.

38 Ye have heard that it was said, An [5]eye for an eye, and a tooth for a tooth:
39 but I say unto you,

[LUKE 16:18]

[[a] Every one that putteth away
his wife, and marrieth another,

committeth adultery:
and he that marrieth one that
is put away from her husband
committeth adultery.] (§129)

LUKE 6

27 But I say unto you that
hear,

Matt. 19:9

[a] And I say unto you,
Whosoever shall put away
his wife,
[6]except for fornication,
and shall marry another,
committeth adultery:
[7]and he that marrieth her
when she is put away
committeth adultery. (§135)

Mark 10:11

[a] And he saith unto them,
Whosoever shall put away
his wife,

and marry another,
committeth adultery against her:
(§135)

[1] Lev. 19:12; Num. 30:2; Dt. 23:21. [2] Or, *toward* [3] Some ancient authorities read *But your speech shall be.* [4] Or, *evil;* as in 5:39; 6:13 [5] Ex. 21:24; Lev. 24:20; Dt. 19:21. [6] Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress:* as in ch. 5:32. [7] The following words, to the end of the verse, are omitted by some ancient authorities.

MATT. 5		LUKE 6
[Cf. vs. 44 below]		Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you.
Resist not [1]him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. 41 And whosoever shall [2]compel thee to go one mile, go with him two. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.		29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again.
[MATT. 7:12] [All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.] (§42)		31 And as ye would that men should do to you, do ye also to them likewise.
43 Ye have heard that it was said, [3]Thou shalt love thy neighbor, and hate thine enemy: 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye?		[Cf. vs. 27 above, and vs. 35 below] [Cf. vs. 28 above] [Cf. vs. 35*b* below] 32 And if ye love them that love you, what thank have ye?

[1] Or, *evil* [2] Gr. *impress.* [3] Lev. 19:18.

MATT. 5		LUKE 6
do not even the [1]publicans the same? 47 And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?		for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners. to receive again as much.
[Cf. vs. 44 above]		35 But love your enemies, and do *them* good, and lend, [2]never despairing;
[Cf. vs. 45 above]		and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the un- thankful and evil.
48 Ye therefore shall be perfect, as your heavenly Father is perfect.		36 Be ye merciful, even as your Father is merciful.

38. THE RIGHTEOUSNESS OF THE KINGDOM AND THE OSTENTATION OF THE JEWS

MATT. 6:1–18

1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms

[1] That is, *collectors or renters of Roman taxes.* [2] Some ancient authorities read *despairing of no man.*

MATT. 6

may be in secret: and thy Father who seeth in secret shall recompense thee.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking.

8 Be not therefore like unto them:
for [1]your Father knoweth
what things ye have need of,

before ye ask him.

9 After this manner therefore pray ye:
Our Father
who art in heaven,
Hallowed be thy name.
10 Thy kingdom come.
Thy will be done,
as in heaven, so on earth.
11 Give us this day
[2]our daily bread.
12 And forgive us our debts,
as we also have forgiven
our debtors.

[Cf. Mark 14:36. (§174)]

[LUKE 12:30]

[For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.] (§113)

[LUKE 11:2–4]

[And he said unto them,
When ye pray, say,
[3]Father,

Hallowed be thy name.
Thy kingdom come.[4]

3 Give us day by day
[5]our daily bread.
4 And forgive us our sins;
for we ourselves also forgive
every one that is indebted to us.

[1] Some ancient authorities read *God your Father.* [2] Gr. *our bread for the coming day.* Or, *our needful bread* [3] Many ancient authorities read *Our Father, who art in heaven.* See Mt. 6:9. [4] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Mt. 6:10. [5] Gr. *our bread for the coming day.* Or, *our needful bread:* as in Mt. 6:11.

MATT. 6

13 And bring us not into temptation,
but deliver us from [1]the evil *one*.[2]

14 For if ye forgive men
their trespasses,
your heavenly Father

will also forgive you.

15 [a]But if ye forgive not men
their trespasses,
neither will your Father
forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. 17 But thou, when thou fastest, anoint thy head, and wash thy face; 18 that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

[Cf. Mark 14:38 and parallels (§174)]

[MARK 11:25]

[And whensoever ye stand praying, forgive,
if ye have aught against any one;
that your Father also who is in heaven
may forgive you your trespasses.[4]] (§147)

[LUKE 11]

And bring us not into temptation.[5]] (§105)

39. TRUSTING AND SERVING GOD ALONE

MATT. 6:19–34

19 Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves [3]break through and steal:

[LUKE 12:33, 34]

[Sell that which ye have, and give alms;

Matt. 18:35

[a]So shall also my heavenly Father
do unto you,
if ye forgive not every one his brother
from your hearts. (§98)

[1] Or, *evil* [2] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.* [3] Gr. *dig through.* [4] Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.* Comp. Mt. 6:15; 18:35. [5] Many ancient authorities add *but deliver us from the evil* one (or, *from evil*). See Mt. 6:13.

MATT. 6

20 but lay up for yourselves

treasures in heaven,

where neither moth nor rust
doth consume,
and where thieves do not
[1]break through nor steal:

21 for where thy treasure is,
there will thy heart be also.

22 The lamp of the body is the
eye:
if therefore thine eye be single,
thy whole body shall be full of
light.
23 But if thine eye be evil,
thy whole body shall be full of
darkness.
If therefore the light

that is in thee be darkness,

how great is the darkness!

24 No man can serve
two masters:
for either he will hate the one,
and love the other;
or else he will hold to one,
and despise the other.
Ye cannot serve God and mam-
mon.

25 Therefore I say unto you,
Be not anxious for your life,
what ye shall eat,
or what ye shall drink;
nor yet for your body,
what ye shall put on.
Is not the life more than
the food,

[LUKE 12]

make for yourselves purses which
wax not old,
a treasure in the heavens
that faileth not,

where no thief
draweth near,
neither moth destroyeth.
34 For where your treasure is,
there will your heart be also.]
(§113)

[LUKE 11:34, 35]

[The lamp of thy body is thine
eye:
when thine eye is single,
thy whole body also is full of
light;
but when it is evil,
thy body also is full of
darkness.
35 Look therefore whether the
light
that is in thee be not darkness.]
(§108)

[LUKE 16:13]

[No [2]servant can serve
two masters:
for either he will hate the one,
and love the other;
or else he will hold to one,
and despise the other.
Ye cannot serve God and mam-
mon.] (§128)

[LUKE 12:22–31]

[And he said unto his disciples,
Therefore I say unto you,
Be not anxious for *your* [3]life,
what ye shall eat;

nor yet for your body,
what ye shall put on.
23 For the [3]life is more than
the food,

[1] Gr. *dig through.* [2] Gr. *household-servant.* [3] Or, *soul*

MATT. 6

and the body than the raiment?
26 Behold the birds of the heaven,
that they sow not,
neither do they reap,
nor gather into barns;
and your heavenly Father feedeth them.
Are not ye of much more value than they?
27 And which of you by being anxious
can add one cubit unto [1]the measure of his life?

28 And why are ye anxious concerning raiment?
Consider the lilies of the field, how they grow;
they toil not,
neither do they spin:
29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.
30 But if God doth so clothe the grass of the field,
which to-day is, and to-morrow is cast into the oven,
shall he not much more *clothe* you, O ye of little faith?
31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
32 For after all these things do the Gentiles seek;
for your heavenly Father knoweth that ye have need of all these things.
33 But seek ye first his kingdom, and his righteousness;

[LUKE 12]

and the body than the raiment.
24 Consider the ravens,

that they sow not,
neither reap;
which have no store-chamber nor barn;
and God feedeth them:
of how much more value are ye than the birds!
25 And which of you by being anxious
can add a cubit unto [1]the measure of his life?
26 If then ye are not able to do even that which is least,
why are ye anxious concerning the rest?
27 Consider the lilies, how they grow:
they toil not,
neither do they spin;
yet I say unto you,
Even Solomon in all his glory was not arrayed like one of these.
28 But if God doth so clothe the grass in the field,
which to-day is, and to-morrow is cast into the oven;
how much more *shall he clothe* you, O ye of little faith?
29 And seek not ye what ye shall eat,
and what ye shall drink,
neither be ye of doubtful mind.
30 For all these things do the nations of the world seek after:
but your Father knoweth that ye have need of these things.
31 Yet seek ye [2]his kingdom,

[1] Or, *his stature* [2] Many ancient authorities read *the kingdom of God.*

MATT. 6		[LUKE 12]
and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.		and these things shall be added unto you.] (§113)

40. ON JUDGING

MATT. 7:1–6		LUKE 6:37–42
1 Judge not, that ye be not judged.		37 And judge not, and ye shall not be judged: and condèmn not, and ye shall not be condemned: release, and ye shall be released:
2 For with what judgment ye judge, ye shall be judged:		38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom.
	[MARK 4:24*b*]	
and with what measure ye mete, it shall be measured unto you.	[with what measure ye mete it shall be measured unto you; and more shall be given unto you.] (§55)	For with what measure ye mete it shall be measured to you again.
[MATT. 15:14*b*]		39 And he spake also a para- ble unto them, Can the blind guide the blind? shall they not both fall into a pit?
[And if the blind guide the blind, both shall fall into a pit.] (§80)		
[MATT. 10:24, 25*a*]		
[A disciple is not above his teacher, nor a [1]servant above his lord. 25 It is enough for the disciple		40 The disciple is not above his teacher: but every one when he is perfected
that he be as his teacher, and the [1]servant as his lord.] (§73)		shall be as his teacher.
3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?		41 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

[1] Gr. *bondservant.*

MATT. 7

4 Or how wilt thou say
to thy brother,
Let me cast out the mote
out of thine eye;
and lo,
the beam
is in thine own eye?
5 Thou hypocrite,
cast out first the beam
out of thine own eye;
and then shalt thou see clearly
to cast out the mote
out of thy brother's eye.
6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

LUKE 6

42 Or how canst thou say
to thy brother, Brother,
let me cast out the mote
that is in thine eye,
when thou thyself beholdest not
the beam that
is in thine own eye?
Thou hypocrite,
cast out first the beam
out of thine own eye,
and then shalt thou see clearly
to cast out the mote
that is in thy brother's eye.

41. ON ASKING OF GOD

MATT. 7:7–11

7 Ask, and it shall be given
you;
seek, and ye shall find;
knock, and it shall be opened
unto you:
8 for every one that asketh
receiveth;
and he that seeketh findeth;
and to him that knocketh
it shall be opened.
9 Or what man is there of you,
who, if his son shall
ask him for a loaf,
will give him a stone;
10 or if he shall ask for a fish,
will give him a serpent?
11 If ye then, being evil,
know how to give good gifts
unto your children,
how much more shall
your Father who is in heaven
give good things to them
that ask him?

[LUKE 11:9–11, 13]

[And I say unto you,
Ask, and it shall be given
you;
seek, and ye shall find;
knock, and it shall be opened
unto you.
10 For every one that asketh
receiveth;
and he that seeketh findeth;
and to him that knocketh
it shall be opened.
11 And of which of you
that is a father shall his son
ask [1]a loaf,
and he give him a stone?
or a fish, and he for a fish
give him a serpent? . . . .
13 If ye then, being evil,
know how to give good gifts
unto your children,
how much more shall
your heavenly Father
give the Holy Spirit to them
that ask him?] (§105)

[1] Some ancient authorities omit *a loaf, and he give him a stone? or.*

42. THE GOLDEN RULE

MATT. 7:12

12 All things therefore
whatsoever ye would
that men should do unto you,
even so do ye also unto them:
[a] for this is the law
and the prophets.

[LUKE 6:31]

[And as
ye would
that men should do to you,
do ye also to them likewise.] (§37)

43. ON DOING RIGHTEOUSNESS

MATT. 7:13–27

13 Enter ye in
by the narrow gate:
for wide [1]is the gate, and broad
is the way, that leadeth to
destruction, and many are they
that enter in thereby.
14 [2]For narrow is the gate,
and straitened the way, that
leadeth unto life,
and few are they that find it.
15 Beware of false prophets,
who come to you in sheep's
clothing, but inwardly are ravening wolves.
16 By their fruits ye
shall know them. [Cf. vs. 20 below]
Do *men* gather grapes
of thorns,
or figs of thistles?
17 [b]Even so every good tree
bringeth forth good fruit;

LUKE 6:43–49

[LUKE 13:24]

[Strive to enter in
by the narrow door:

for many, I say unto you, shall seek
to enter in,

and shall not be [3]able.] (§121)

[Cf. vs. 44 below]

Matt. 22:40

[a] On these two commandments
the whole law hangeth,
and the prophets. (§154)

Matt. 12:33

[b] Either make the tree good,
and its fruit good;
or make the tree corrupt,
and its fruit corrupt:
for the tree is known
by its fruit. (§50)

[1] Some ancient authorities omit *is the gate.* [2] Many ancient authorities read *How narrow is the gate,* etc. [3] Or, *able,*

Matt. 7		Luke 6
but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 [b]Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 [c]Therefore by their fruits ye shall know them. [Cf. vs. 16a above] [Cf. vs. 16b above]		43 [a]For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.
[Matt. 12:35, 34b]		
[35 The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. 34b for out of the abundance of the heart the mouth speaketh.] (§50) 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.		45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh 46 And why call ye me, Lord, Lord, and do not the things which I say?

[a] See footnote [b] on p. 56.

Matt. 3:10b
[b] every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. (§17)

Luke 3:9b
[b] every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. (§17)

Matt. 12:33b
[c] for the tree is known by its fruit. (§50)

MATT. 7		LUKE 6
22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many [1]mighty works?		
		[LUKE 13:27]
23 And then		[and he shall say,
will I profess unto them,		I tell you,
I never knew you:		I know not whence you are;
depart from me,		depart from me,
ye that work iniquity.		all ye workers of iniquity.] (§121)
24 Every one therefore that		47 Every one that cometh unto me, and
heareth these words of mine,		heareth my words,
and doeth them,		and doeth them,
		I will show you to whom he is like:
shall be likened unto		48 he is like
a wise man,		a man
who built his house		building a house,
		who digged and went deep,
		and laid a foundation
upon the rock:		upon the rock:
25 and the rain descended,		
and the floods came,		and when a flood arose,
and the winds blew,		the stream
and beat upon that house;		brake against that house,
and it fell not:		and could not shake it:
for it was		[2]because it had been
founded upon the rock.		well builded.
26 And every one that		49 But he that
heareth these words of mine,		[3]heareth,
and doeth them not,		and [4]doeth not,
shall be likened unto		is like
a foolish man, who built		a man that built
his house upon the sand:		a house upon the earth
		without a foundation;
27 and the rain descended,		against which
and the floods came,		
and the winds blew,		
and smote upon that house;		the stream brake,
and it fell:		and straightway it fell in;
and great was the fall thereof.		and the ruin of that house was great.

[1] Gr. *powers.* [2] Many ancient authorities read *for it had been founded upon the rock*: as in Mt. 7:25. [3] Gr. *heard.* [4] Gr. *did not.*

44. THE WONDER OF THE MULTITUDE

MATT. 7:28, 29

28 And it came to pass,
when Jesus had finished
these words,
the multitudes were
astonished at his teaching:
29 for he taught them
as *one* having authority,
and not as their scribes. (+§27)

[MARK 1:22]

[And
they were
astonished at his teaching:
for he taught them
as having authority,
and not as the scribes.] (§24)

[Cf LUKE 7:1a. (§45)]

45. THE CENTURION'S SERVANT

MATT. 8:5–13

[Cf. Matt. 7:28a. (§44)]

5 And when he was entered
into Capernaum,
there came unto him a centurion,

beseeching him, 6 and saying,
Lord, my [1]servant lieth in
the house sick of the palsy,
grievously tormented.

7 And he saith unto him,
I will come and heal him.

8 And the centurion
answered
and said,
Lord,
I am not [2]worthy that
thou shouldest come under
my roof;

LUKE 7:1–10

1 After he had ended all his
sayings in the ears of the people,
he entered
into Capernaum.
2 And a certain centurion's
[3]servant, who was [4]dear unto
him, was sick and at the point
of death. 3 And when he
heard concerning Jesus, he sent
unto him elders of the Jews,
asking him
that he would come and save
his [3]servant.

4 And they, when they came
to Jesus, besought him earnestly, saying, He is worthy that
thou shouldest do this for him;
5 for he loveth our nation, and
himself built us our synagogue.
6 And Jesus went with them.

And when he was now
not far from the house,
the centurion
sent friends to him,
saying unto him,
Lord, trouble not thyself;
for I am not [2]worthy that
thou shouldest come under
my roof:
7 wherefore neither thought I

[1] Or, *boy* [2] Gr. *sufficient.* [3] Gr. *bondservant.* [4] Or, *precious to him* Or, *honorable with him*

Matt. 8		Luke 7
but only say [1]the word, and my [2]servant shall be healed. 9 For I also am a man [3]under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [4]servant, Do this, and he doeth it. 10 And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, [5]I have not found so great faith, no, not in Israel. 11 And I say unto you, that many shall come from the east and the west, and shall [6]sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 [a]but the sons of the kingdom shall be cast forth into the outer darkness:		myself worthy to come unto thee: but say [1]the word, and my [2]servant shall be healed. 8 For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [4]servant, Do this, and he doeth it. 9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel. [Luke 13:29, 28*b*, *a*] [29 And they shall come from the east and west, and from the north and south,] and shall [6]sit down in the kingdom of God. 28*b* when ye shall see Abraham,] and Isaac, and Jacob, and all the prophets, in the kingdom of God;] [a] and yourselves cast forth without.

Matt. 13:42*a* = 13:50*a*
[a] and shall cast them
into the furnace of fire: (§§61, 64)

Matt. 22:13*b*
[a] Bind him hand and foot,
and cast him out
into the outer darkness; (§151)

Matt. 24:51*a*
[a] and shall [7]cut him asunder,
and appoint his portion with the
hypocrites: (§165)

Matt. 25:30*a*
[a] And cast ye out
the unprofitable [4]servant
into the outer darkness: (§167)

[1] Gr. *with a word.* [2] Or, *boy* [3] Some ancient authorities insert *set:* as in Lk. 7:8. [4] Gr. *bondservant.* [5] Many ancient authorities read *With no man in Israel have I found so great faith.* [6] Gr. *recline.* [7] Or, *severely scourge him*

MATT. 8

[a] there shall be the weeping and the gnashing of teeth.
13 And Jesus said unto the centurion, Go thy way; as thou hast believed, *so* be it done unto thee.

And the [1]servant was healed in that hour. (+§24)

[LUKE 13]

28*a* [a] There shall be the weeping and the gnashing of teeth,] (§121)

LUKE 7

10 And they that were sent, returning to the house, found the [3]servant whole.

46. THE RAISING OF THE WIDOW'S SON

LUKE 7:11–17

11 And it came to pass [2]soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he gave him to his mother. 16 And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. 17 And this report went forth concerning him in the whole of Judæa, and all the region round about.

47. THE MESSAGE FROM JOHN THE BAPTIST

MATT. 11:2–30

2 Now when John heard in the prison the works of the Christ, he sent by his disciples

3 and said unto him, Art thou he that cometh, or look we for another?

LUKE 7:18–35

18 And the disciples of John told him of all these things.
19 And John calling unto him [4]two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another?
20 And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?
21 In that hour he cured many of diseases and [5]plagues and

Matt. 13:42*b* = 13:50*b* = 22:13*c* = 24:51*b* = 25:30*b*

[a] there shall be the weeping and the gnashing of teeth. (§§61, 64, 151, 165, 167.)

[1] Or, *boy* [2] Many ancient authorities read *on the next day.* [3] Gr. *bondservant.* [4] Gr. *certain two.* [5] Gr. *scourges.*

MATT. 11

4 And Jesus answered
and said unto them,
Go and tell John the things
which ye hear and see:
5 the blind receive their sight,
and the lame walk,
the lepers are cleansed,
and the deaf hear,
and the dead are raised up,
and the poor have [1]good
tidings preached to them.
6 And blessed is he,
whosoever shall find no
occasion of stumbling in me.
7 And as these
went their way,
Jesus began to say unto the
multitudes concerning John,
What went ye out
into the wilderness to behold?
a reed shaken with the wind?
8 But what went ye out to see?
a man clothed in soft *raiment?*
Behold, they that
wear soft *raiment*

are in kings' houses.
9 [2]But wherefore went ye out?
to see a prophet?
Yea, I say unto you, and
much more than a prophet.
10 This is he, of whom it is
written,
[3]Behold, I send my messen-
ger before thy face,
Who shall prepare thy way
before thee.
11 Verily I say unto you,
Among them that are born of
women
there hath not arisen
a greater than John the Baptist:
yet he that is [4]but little

[MARK 1:2]

[Even as it is
written [5]in Isaiah the prophet,
[3]Behold, I send my messen-
ger before thy face,
Who shall prepare thy way;]
(§17)

LUKE 7

evil spirits; and on many that
were blind he bestowed sight.
22 And he answered
and said unto them,
Go and tell John the things
which ye have seen and heard;
the blind receive their sight,
the lame walk,
the lepers are cleansed,
and the deaf hear,
the dead are raised up,
the poor have [1]good
tidings preached to them.
23 And blessed is he,
whosoever shall find no
occasion of stumbling in me.
24 And when the messengers
of John were departed,
he began to say unto the
multitudes concerning John,
What went ye out
into the wilderness to behold?
a reed shaken with the wind?
25 But what went ye out to see?
a man clothed in soft raiment?
Behold, they that
are gorgeously apparelled,
and live delicately,
are in kings' courts.
26 But what went ye out
to see? a prophet?
Yea, I say unto you, and
much more than a prophet.
27 This is he of whom it is
written,
[3]Behold, I send my messen-
ger before thy face,
Who shall prepare thy way
before thee.
28 I say unto you,
Among them that are born of
women
there is none
greater than John:
yet he that is [4]but little

[1] Or, *the gospel* [2] Many ancient authorities read *But what went ye out to see? a prophet?* [3] Mal. 3:1. [4] Gr. *lesser.* [5] Some ancient authorities read *in the prophets.*

MATT. 11

in the kingdom of heaven
is greater than he.
[Cf. Matt. 21:31b, 32. (§149)]

[Cf. vs. 13 below]

12 And from the days of John
the Baptist until now
the kingdom of heaven
suffereth violence,
and men of violence
take it by force.
13 For all
the prophets and the law
prophesied
until John.
14 And if ye are willing to
receive [1]*it*, this is Elijah,
that is to come.

[MATT. 13:9=43b]

15 He that hath ears [2]to hear, let him hear. (§§52, 61)

16 But whereunto
shall I liken
this generation?

It is like unto children
sitting in the marketplaces,
who call unto their fellows
17 and say,
We piped unto you,
and ye did not dance;
we wailed,
and ye did not [4]mourn.

[MARK 4:9b]

[He that hath ears to hear, let him hear.] (§52)

[MARK 4:23]

[If any man hath ears to hear, let him hear.] (§55)

LUKE 7

in the kingdom of God
is greater than he.
29 And all the people when they heard, and the [5]publicans, justified God, [6]being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, [7]being not baptized of him.

[LUKE 16:16]

[The law and the prophets *were*
until John: from that time
the [8]gospel
of the kingdom of God
is preached,
and every man
entereth violently into it.] (§129)

[Cf. Luke 16:16 above]

[LUKE 8:8b]

[He that hath ears to hear, let him hear.] (§52)

[LUKE 14:35b]

[He that hath ears to hear, let him hear.] (§124)

31 Whereunto then
shall I liken the men of
this generation,
and to what are they like?
32 They are like unto children
that sit in the marketplace,
and call one to another;
who say,
We piped unto you,
and ye did not dance;
we wailed,
and ye did not weep.

[1] Or, him [2] Some ancient authorities omit *to hear.* [3] Some ancient authorities add here, and in ver. 43, *to hear:* as in Mk. 4:9; Lk. 8:8. [4] Gr. *beat the breast.* [5] See marginal note on ch. 3:12. [6] Or, *having been* [7] Or, *not having been* [8] Or, *good tidings:* comp. ch. 3:18.

MATT. 11

18 For John
came neither eating
nor drinking,
and they say,
He hath a demon.
19 The Son of man came
eating and drinking,
and they say,
Behold, a gluttonous man
and a winebibber, a friend
of [1]publicans and sinners!
And wisdom [2]is justified
by her [3]works.
20 Then began he to upbraid
the cities wherein most of his
[4]mighty works were done, be-
cause they repented not.
21 Woe unto thee, Chorazin!
woe unto thee, Bethsaida!
for if the [4]mighty works
had been done in Tyre and
Sidon which were done in you,
they would have repented
long ago
in sackcloth and ashes.
22 But I say unto you,
it shall be more tolerable
for Tyre and Sidon
in the day of judgment,
than for you.
23 And thou, Capernaum,
shalt thou be exalted unto
heaven? thou shalt
[5]go down unto Hades:
for if the [4]mighty works
had been done in Sodom
which were done in thee,
it would have remained
until this day.
24 [a]But I say unto you that
it shall be more tolerable

LUKE 7

33 For John the Baptist
is come eating no bread
nor drinking wine;
and ye say,
He hath a demon.
34 The Son of man is come
eating and drinking;
and ye say,
Behold, a gluttonous man,
and a winebibber, a friend
of [1]publicans and sinners!
35 And wisdom [2]is justified
of all her children.

[LUKE 10:13–15]

[Woe unto thee, Chorazin!
woe unto thee, Bethsaida!
for if the [4]mighty works
had been done in Tyre and
Sidon, which were done in you,
they would have repented
long ago, sitting
in sackcloth and ashes.
14 But
it shall be more tolerable
for Tyre and Sidon
in the judgment,
than for you.
15 And thou, Capernaum,
shalt thou be exalted unto
heaven? thou shalt
be brought down unto Hades.]
(§101)

[LUKE 10:12]

[[a]I say unto you,
It shall be more tolerable

Matt. 10:15

[a] Verily I say unto you,
It shall be more tolerable

[1] That is, *collectors or renters of Roman taxes.* [2] Or, *was* [3] Many ancient authorities read *children:* as in Lk. 7:35. [4] Gr. *powers.* [5] Many ancient authorities read *be brought down.*

MATT. 11

for the land of Sodom
in the day of judgment,
than for thee.

25 At that season
Jesus answered
and said,
I [1]thank thee, O Father,
Lord of heaven and earth,
that thou didst hide these things
from the wise and understanding, and didst reveal them unto
babes:
26 yea, Father, [2]for so it was
well-pleasing in thy sight.
27 All things have been delivered unto me of my Father:
and no one knoweth
the Son,
save the Father;
neither doth any know
the Father,
save the Son, and he to
whomsoever the Son willeth
to reveal *him*.
28 Come unto me, all ye that
labor and are heavy laden,
and I will give you rest. 29
Take my yoke upon you, and
learn of me; for I am meek and
lowly in heart: and ye shall
find rest unto your souls. 30
For my yoke is easy, and my
burden is light. (+§31)

[LUKE 10]
in that day
for Sodom,

than for that city.] (§101)

[LUKE 10:21, 22]
[In that same hour
he rejoiced [3]in the Holy Spirit,
and said,
I [1]thank thee, O Father,
Lord of heaven and earth,
that thou didst hide these things
from the wise and understanding, and didst reveal them unto
babes:
yea, Father; [2]for so it was
well-pleasing in thy sight.
22 All things have been delivered unto me of my Father:
and no one knoweth
who the Son is,
save the Father;
and
who the Father is,
save the Son, and he to
whomsoever the Son willeth
to reveal *him*.] (§102)

48. THE ANOINTING OF JESUS (LUKE)

LUKE 7:36–50

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and [4]sat down to meat. 37 And behold, a woman who was in the city, a sinner; and when she knew that he was [5]sitting at meat in the Pharisee's house, she brought [6]an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and [7]kissed his feet, and

for the land of Sodom and Gomorrah
in the day of judgment,
than for that city. (§71)

[1]Or, *praise* [2]Or, *that* [3]Or, *by* [4]Or, *reclined at table* [5]Or, *reclining at table* [6]Or, *a flask* [7]Gr. *kissed much*.

LUKE 7

anointed them with the ointment. 39 Now when the Pharisee that had bidden him saw it, he spake within himself, saying, This man, if he were [1]a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Teacher, say on. 41 A certain lender had two debtors: the one owed five hundred [2]shillings, and the other fifty. 42 When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most? 43 Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. 44 And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to [3]kiss my feet. 46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. 48 And he said unto her, Thy sins are forgiven. 49 And they that [4]sat at meat with him began to say [5]within themselves, Who is this that even forgiveth sins? 50 And he said unto the woman, Thy faith hath saved thee; go in peace.

49. A PREACHING TOUR, WOMEN ACCOMPANYING

LUKE 8:1–3

1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the [6]good tidings of the kingdom of God, and with him the twelve, 2 and certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuzas Herod's steward, and Susanna, and many others, who ministered unto [7]them of their substance. (+§52)

50. CHARGES OF CASTING OUT DEMONS BY BEELZEBUB

MATT. 12:22–45	MATT. 9:32–34	MARK 3:19*b*–30	
		19*b* And he cometh [8]into a house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.	
22 Then	32 And as they went forth, behold, there		[LUKE 11:14, 15, 17–23] [And
was brought unto him	was brought to him		he was casting out

[1] Some ancient authorities read *the prophet*. See Jn. 1:21, 25. [2] The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents. [3] Gr. *kiss much*. [4] Gr. *reclined*. [5] Or, *among* [6] Or, *gospel* [7] Many ancient authorities read *him*. [8] Or, *home*

MATT. 12	MATT. 9	MARK 3	[LUKE 11]
[1]one possessed with a demon, blind and dumb:	a dumb man possessed with a demon.		a demon *that was* dumb.
and	33 And when the demon		And it came to pass, when the demon
he healed him, insomuch that the dumb man spake and saw.	was cast out, the dumb man spake:		was gone out, the dumb man spake;
23 And all the multitudes were amazed, and said, Can this be the son of David?	and the multitudes marvelled, saying, It was never so seen in Israel.		and the multitudes marvelled.
24 But when the Pharisees heard it, they said, This man doth not cast out demons, but	34 But the Pharisees said,	22 And the scribes that came down from Jerusalem said,	15 But some of them said,
[2]by [3]Beelzebub the prince of the demons.	[4]By the prince of the demons casteth he out demons. (+§70)	He hath [3]Beelzebub, and, [4]By the prince of the demons casteth he out the demons.	[4]By [3]Beelzebub the prince of the demons casteth he out demons. . . .
25 And knowing their thoughts he said unto them,		23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?	17 But he, knowing their thoughts, said unto them,
Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:		24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house will not be able to stand.	Every kingdom divided against itself is brought to desolation; [5]and a house *divided* against a house falleth.

[1] Or, *a demoniac* [2] Or, *in* [3] Gr. *Beelzebul.* [4] Or, *In* [5] Or, *and house falleth upon house*

MATT. 12	MARK 3	[LUKE 11]
26 and if Satan casteth out Satan,	26 And if Satan hath risen up against himself,	18 And if Satan also
he is divided against himself; how then shall his kingdom stand?	and is divided, he cannot stand, but hath an end.	is divided against himself, how shall his kingdom stand?
	[Cf. vs. 30 below]	because ye say that I cast out demons [1]by [2]Beelzebub.
27 And if I [1]by [2]Beelzebub cast out demons, [1]by whom do your sons cast them out? therefore shall they be your judges.		19 And if I [1]by [2]Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges.
28 But if I [1]by the Spirit of God cast out demons, then is the kingdom of God come upon you.		20 But if I by the finger of God cast out demons, then is the kingdom of God come upon you.
29 Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man?*	27 But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man;*	21 When the strong *man* fully armed guardeth his own court, his goods are in peace; 22 but when a stronger than he shall come upon him, and over- come him, he taketh from him his whole armor wherein he trusted
and then he will spoil his house.	and then he will spoil his house.	and divideth his spoils.
30 He that is not with me is against me; and he that gathereth not with me scattereth.		23 He that is not with me is against me; and he that gathereth not with me scattereth.] (§106)
31 Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven.	28 Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:	

[1] Or, *in* [2] Gr. *Beelzebul*

MATT. 12	MARK 3	[LUKE 12:10]
32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this [1]world, nor in that which is to come.	29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: 30 because they said, He hath an unclean spirit.	[And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.] (§111)
		[Cf. Luke 11:18*b*, p. 68]
[MATT 7:17, 18, 20]		[LUKE 6:43, 44*a*]
33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt:	[Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . .	[For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit.
for the tree is known by its fruit.	20 Therefore by their fruits ye shall know them.] (§43) [Cf. Matt. 7:16*a*. (§43)]	44 For each tree is known by its own fruit.] (§43)
34 [a]Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.		[Cf. Luke 6: 45*b* below]

Matt. 3:7*b*
[a] Ye offspring of vipers, (§17)
Cf. Matt. 23:33 (§157)

Luke 3:7*b*
[a] Ye offspring of vipers, (§17)

[1] Or, *age*

MATT. 12

35 The good man
out of his good treasure

bringeth forth
good things:
and the evil man
out of his evil treasure
bringeth forth
evil things.
[Cf. vs. 34*b* above]

36 And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 Then certain of the scribes and Pharisees answered him, saying, Teacher, we would see a sign from thee.

39 [a]But he answered

and said unto them,
An evil and adulterous generation
seeketh after a sign;
and there shall no sign be given to it
but the sign of Jonah
the prophet:

[LUKE 6:45]

[The good man
out of the good treasure
of his heart
bringeth forth
that which is good;
and the evil *man*
out of the evil *treasure*
bringeth forth
that which is evil:
for out of the abundance
of the heart
his mouth speaketh.] (§43)

[LUKE 11:16]

[And others, trying *him*,

sought of him a sign
from heaven.] (§106)

[LUKE 11:29, 30, 32, 31]

[And when the multitudes were gathering together unto him,
[a] he began to say,
This generation is an evil generation:
it seeketh after a sign;
and there shall no sign be given to it
but the sign of Jonah.

Matt. 16:4*a*

[a] An evil and adulterous generation
seeketh after a sign;

and there shall no sign be given unto it,
but the sign of Jonah. (§84)

Mark 8:12

[a] And he sighed deeply in his spirit, and saith,
Why doth this generation
seek a sign?
verily I say unto you,
There shall no sign be given unto this generation. (§84)

MATT. 12

40 for as Jonah was
three days and three nights
in the belly of the [1]whale;
so shall the Son of man be
three days and three nights
in the heart of the earth.
41 The men of Nineveh shall
stand up in the judgment
with this generation,
and shall condemn it:
for they repented
at the preaching of Jonah;
and behold, [2]a greater than
Jonah is here.
42 The queen of the south
shall rise up in the judgment
with this generation,

and shall condemn it:
for she came
from the ends of the earth
to hear the wisdom of Solomon;
and behold, [2]a greater than
Solomon is here.

43 But the unclean spirit,
when [3]he is gone out of the man,
passeth through waterless places,
seeking rest, and findeth it not.
44 Then [3]he saith,
I will return into my house
whence I came out;
and when [3]he is come,
[3]he findeth it empty,
swept, and garnished.
45 Then goeth [3]he,
and taketh with [4]himself
seven other spirits
more evil than [4]himself,
and they enter in
and dwell there:
and the last state of that man
becometh worse than the first.

Even so shall it be also
unto this evil generation.

[LUKE 11]

30 For even as Jonah became
a sign unto the Ninevites,

so shall also the Son of man be
to this generation. [Cf. vs. 31 below]

32 The men of Nineveh shall
stand up in the judgment
with this generation,
and shall condemn it:
for they repented
at the preaching of Jonah;
and behold, [2]a greater than
Jonah is here.
31 The queen of the south
shall rise up in the judgment
with the men of this generation,
and shall condemn them:
for she came
from the ends of the earth
to hear the wisdom of Solomon;
and behold, [2]a greater than
Solomon is here.] (§107)

[LUKE 11:24–26]

[The unclean spirit
when [3]he is gone out of the man,
passeth through waterless places,
seeking rest, and finding none,
[3]he saith,
I will turn back unto my house
whence I came out.
25 And when [3]he is come,
[3]he findeth it
swept and garnished.
26 Then goeth [3]he,
and taketh *to him*
seven other spirits
more evil than [4]himself;
and they enter in
and dwell there:
and the last state of that man
becometh worse than the first.]
(§106)

[1] Gr. *sea-monster.* [2] Gr. *more than.* [3] Or, *it* [4] Or, *itself*

51. THE KINDRED OF JESUS

Matt. 12:46–50	Mark 3:31–35	Luke 8:19–21
46 While he was yet speaking to the multitudes,		
behold,	31 And there come	19 And there came to him
his mother and his brethren	his mother and his brethren;	his mother and brethren,
stood without,	and, standing without,	and they could not come at him
seeking to speak to him.	they sent unto him, calling him.	
	32 And a multitude was sitting about him;	for the crowd.
47 [1]And one said unto him, Behold,	and they say unto him, Behold,	20 And it was told him,
thy mother and thy brethren	thy mother and thy brethren	Thy mother and thy brethren
stand without,	without	stand without,
seeking to speak to thee.	seek for thee.	desiring to see thee.
48 But he answered	33 And he answereth them,	21 But he answered
and said	and saith,	and said
unto him that told him,		unto them,
Who is my mother?	Who is my mother	
and who are my brethren?	and my brethren?	
49 And he stretched forth his hand	34 And looking round	
towards his disciples,	on them that sat round about him,	
and said, Behold,	he saith, Behold,	
my mother and my brethren!	my mother and my brethren!	My mother and my brethren are these that hear the word of God,
50 For whosoever shall do	35 For whosoever shall do	and do it. (+§66)
the will of my Father who is in heaven,	the will of God,	
he is my brother,	the same is my brother,	
and sister, and mother.	and sister, and mother.	

PARABLES BY THE SEA, §§52–65

52. THE SOILS

Matt. 13:1–9	Mark 4:1–9	Luke 8:4–8
1 On that day went Jesus out of the house,	1 And again he began	
and sat by the sea side.	to teach by the sea side.	
2 And there were gathered	And there is gathered	4 And when
unto him	unto him	
great multitudes,	a very great multitude,	a great multitude came together, and they of every city resorted unto him,

[1] Some ancient authorities omit ver. 47.

MATT. 13	MARK 4	LUKE 8
so that he entered into a boat, and sat;	so that he entered into a boat, and sat in the sea;	
and all the multitude stood on the beach.	and all the multitude were by the sea on the land.	
3 And he spake to them many things in parables, saying,	2 And he taught them many things in parables, and said unto them in his teaching,	he spake by a parable:
Behold,	3 Hearken: Behold,	
the sower went forth to sow;	the sower went forth to sow:	5 The sower went forth to sow his seed:
4 and as he sowed, some *seeds* fell by the way side,	4 and it came to pass, as he sowed, some *seed* fell by the way side,	and as he sowed, some fell by the way side; and it was trodden under foot,
and the birds came and devoured them:	and the birds came and devoured it.	and the birds of the heaven devoured it.
5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth:	5 And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:	6 And other fell on the rock;
6 and when the sun was risen, they were scorched; and because they had no root, they withered away.	6 and when the sun was risen, it was scorched; and because it had no root, it withered away.	and as soon as it grew, it withered away, because it had no moisture.
7 And others fell upon the thorns; and the thorns grew up and choked them:	7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.	7 And other fell amidst the thorns; and the thorns grew with it, and choked it.
8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.	8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.	8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold.
9 [a] He that hath ears[1], let him hear.	9 And he said, [a] Who hath ears to hear, let him hear.	As he said these things, he cried [a] He that hath ears to hear, let him hear.

[a] Cf. §47, p. 63.

[1] Some ancient authorities add here, and in ver. 43 *to hear:* as in Mk. 4:9; Lk. 8:8.

53. THE REASON FOR THE PARABLES

MATT. 13:10–17	MARK 4:10–12	LUKE 8:9, 10
10 And the disciples came,	10 And when he was alone, they that were about him with the twelve	9 And his disciples
and said unto him, Why speakest thou unto them in parables?	asked of him the parables.	asked him what this parable might be.
11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.	11 And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without,	10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to the rest
12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.	[Cf. Mark 4:25 (§55) and parallels, p. 77]	[Cf. Luke 8:18b (§55) and parallels, p. 77]
13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand.	all things are done in parables: 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand;	in parables; that seeing they may not see, and hearing they may not understand.
14 And unto them is fulfilled the prophecy of Isaiah, which saith, [1]By hearing ye shall hear, and shall in no wise understand; And seeing ye shall see, and shall in no wise perceive: 15 For this people's heart is waxed gross, And their ears are dull of hearing, And their eyes they have closed; Lest haply they should perceive with their eyes, And hear with their ears, And understand with their heart, And should turn again, And I should heal them.	lest haply they should turn again, and it should be forgiven them.	

[1] Is. 6:9, 10.

Matt. 13		[Luke 10:23, 24]
		[And turning to the disciples, he said privately,
16 But blessed are your eyes, for they see; and your ears, for they hear.		Blessed *are* the eyes which see the things that ye see:
17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.		24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.] (§102)

54. THE EXPLANATION OF THE PARABLE OF THE SOILS

Matt. 13:18–23	Mark 4:13–20	Luke 8:11–15
	13 And he saith unto them,	
18 Hear then ye the parable of the sower.	Know ye not this parable? and how shall ye know all the parables?	11 Now the parable is this:
	14 The sower soweth the word.	The seed is the word of God.
	15 And these are they by the way side, where the word is sown;	12 And those by the way side
19 When any one heareth the word of the kingdom, and understandeth it not,	and when they have heard,	are they that have heard;
then cometh the evil *one*, and snatcheth away that which hath been sown in his heart.	straightway cometh Satan, and taketh away the word which hath been sown in them.	then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved.
This is he that was sown by the way side.		
	16 And these in like manner	13 And those
20 And he that was sown upon the rocky places, this is he	are they that are sown upon the rocky *places*, who, when	on the rock *are* they who, when
that heareth the word, and straightway with joy receiveth it;	they have heard the word, straightway receive it with joy;	they have heard, receive the word with joy;
21 yet hath he not root in himself, but endureth for a while;	17 and they have no root in themselves, but endure for a while;	and these have no root, who for a while believe,

MATT. 13	MARK 4	LUKE 8
and when	then, when	and in time of
tribulation or persecution	tribulation or persecution	temptation
ariseth because of the word,	ariseth because of the word,	
straightway he stumbleth.	straightway they stumble.	fall away.
22 And he that	18 And others are they that	14 And that which
was sown among the thorns,	are sown among the thorns;	fell among the thorns,
this is he that	these are they that	these are they that
heareth the word;	have heard the word,	have heard,
		and as they go on their way
		they are choked
and the care of the [1]world,	19 and the cares of the [1]world,	with cares
and the deceitfulness of riches,	and the deceitfulness of riches,	and riches
	and the lusts of other things	and pleasures of *this* life,
	entering in,	
choke the word, and	choke the word, and	and
he becometh unfruitful.	it becometh unfruitful.	bring no fruit to perfection.
23 And he	20 And those are they	15 And that
that was sown	that were sown	
upon the good ground,	upon the good ground;	in the good ground,
this is he that	such as	these are such as
		in an honest and good heart,
heareth the word,	hear the word,	having heard the word,
and understandeth it;	and accept it,	hold it fast,
who verily beareth fruit,	and bear fruit,	and bring forth fruit
and bringeth forth,		with [2]patience.
some a hundredfold,		
some sixty, some thirty.	thirtyfold, and sixtyfold,	
	and a hundredfold.	

55. ON THE USE OF PARABLES

[MATT. 5:15]	MARK 4:21–25	LUKE 8:16–18
	21 And he said unto them,	
[[a] Neither do *men*		16 [a]And no man,
light a lamp,	[a]Is the lamp brought	when he hath lighted a lamp,
and put it under the bushel,	to be put under the bushel,	covereth it with a vessel,
	or under the bed,	or putteth it under a bed;
	and not to be put	but putteth it
but on the stand;	on the stand?	on a stand,

Luke 11:33
[a] No man,
when he hath lighted a lamp,
putteth it in a cellar,
neither under the bushel,
but on the stand,
that they which enter in
may see the light. (§108)

[1] Or, *age* [2] Or, *stedfastness*

[Matt. 5]	Mark 4	Luke 8
and it shineth unto all that are in the house.] (§35)		that they that enter in may see the light.
[Matt. 10:26*b*]		
[[a]for there is nothing covered, that shall not be revealed; and hid, that shall not be known.] (§73)	22 [a]For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light.	17 [a]For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light.
[Cf. §47, p. 63]	23 If any man hath ears to hear, let him hear. [Cf. §47, p. 63]	[Cf. §47, p. 63]
	24 And he said unto them, Take heed what ye hear:	18 Take heed therefore how ye hear:
[Matt. 7:2*b*]		[Luke 6:38*b*]
[and with what measure ye mete, it shall be measured unto you.] (§40)	with what measure ye mete it shall be measured unto you; and more shall be given unto you.	[For with what measure ye mete it shall be measured to you again.] (§40)
[Matt. 13:12]		
[[b] For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath.] (§53)	25 [b]For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.	[b]for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he [1]thinketh he hath. (+§51)

Luke 12:2

[a] But there is nothing covered up,
that shall not be
revealed;
and hid,
that shall not be known. (§111)

Matt. 25:29

[b] For unto every one that hath
shall be given,
and he shall have abundance:
but from him that hath not,
even that which he
hath
shall be taken away. (§167)

Luke 19:26

[b] I say unto you,
that unto every one that hath
shall be given;

but from him that hath not,
even that which he
hath
shall be taken away from him.
(§143)

[1] Or, *seemeth to have*

56. THE TARES

MATT. 13:24–30

24 Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept, his enemy came and sowed [1]tares also among the wheat, and went away. 26 But when the blade sprang up and brought forth fruit, then appeared the tares also. 27 And the [2]servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? 28 And he said unto them, [3]An enemy hath done this. And the [2]servants say unto him, Wilt thou then that we go and gather them up? 29 But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

57. THE SEED GROWING OF ITSELF

MARK 4:26–29

26 And he said, So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth [4]beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. 29 But when the fruit [5]is ripe, straightway he [6]putteth forth the sickle, because the harvest is come.

58. THE MUSTARD SEED

MATT. 13:31, 32	MARK 4:30–32	[LUKE 13:18, 19]
31 Another parable set he before them, saying,	30 And he said,	[He said therefore,
	How shall we liken	Unto what is
The kingdom of heaven	the kingdom of God?	the kingdom of God like?
	or in what parable	and whereunto
	shall we set it forth?	shall I liken it?
is like unto	31 [7]It is like	19 It is like unto
a grain of mustard seed,	a grain of mustard seed,	a grain of mustard seed,
which a man took,	which, when it	which a man took,
and sowed in his field:	is sown upon the earth,	and cast into his own garden·
32 which indeed is less	though it be less	
than all seeds;	than all the seeds that are upon the earth,	
but when it is grown,	32 yet when it is sown, groweth up,	and it grew,
it is greater	and becometh greater	
than the herbs,	than all the herbs,	
and becometh a tree,	and putteth out great branches;	and became a tree;
so that the birds of the heaven come and	so that the birds of the heaven	and the birds of the heaven
lodge in the branches thereof.	can lodge under the shadow thereof.	lodged in the branches thereof.] (§120)

[1] Or, *darnel* [2] Gr. *bondservants.* [3] Gr. *A man* that is *an enemy.* [4] Or, *yieldeth* [5] Or, *alloweth* [6] Or, *sendeth forth* [7] Gr. *As unto.*

59. THE LEAVEN

MATT. 13:33

33 Another parable spake he unto them;

The kingdom of heaven
is like unto leaven,
which a woman took, and hid
in three [1]measures of meal,
till it was all leavened.

[LUKE 13:20, 21]

[And again he said,

Whereunto shall I liken
the kingdom of God?
21 It is like unto leaven,
which a woman took and hid
in three [1]measures of meal,
till it was all leavened.] (§120)

60. JESUS' CUSTOM OF SPEAKING IN PARABLES

MATT. 13:34, 35

34 All these things
spake Jesus in parables
unto the multitudes;

and without a parable
spake he nothing unto them:

35 that it might be fulfilled
which was spoken through
the prophet, saying,
[2]I will open my mouth in
parables;
I will utter things hidden
from the foundation [3]of
the world.

MARK 4:33, 34

33 And with many such
parables spake he the word
unto them,
as they were able to hear it;
34 and without a parable
spake he not unto them:
but privately to his own disciples
he expounded all things.

61. THE EXPLANATION OF THE PARABLE OF THE TARES

MATT. 13:36–43

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. 37 And he answered and said, He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are

[1] The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.
[2] Ps. 78:2. [3] Many ancient authorities omit *of the world.*

MATT. 13

the sons of the kingdom; and the tares are the sons of the evil *one;* 39 and the enemy that sowed them is the devil: and the harvest is [1]the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in [1]the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: [Cf. §45, p. 60]

there shall be the weeping and the gnashing of teeth. [Cf. §45, p. 61]

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears[2], let him hear. [Cf. §47, p. 63]

[Cf. §45, p. 60]

[LUKE 13:28]

[There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.] (§121)

[Cf. §47, p. 63]

62. THE HIDDEN TREASURE

MATT. 13:44

44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and [3]in his joy he goeth and selleth all that he hath, and buyeth that field.

63. THE PEARL OF GREAT PRICE

MATT. 13:45, 46

45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

[1] Or, *the consummation of the age* [2] See ver. 9. [3] Or, *for joy thereof*

64. THE DRAG NET

MATT. 13:47–50

47 Again, the kingdom of heaven is like a [1]net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in [2]the end of the world: the angels shall come forth, and sever the wicked from among the righteous,
50 and shall cast them into the furnace of fire:
there shall be the weeping and the gnashing of teeth. [Cf. §45, p. 61]

[Cf. §45 p. 60]

[Cf. §45, p. 61]

LUKE 13:28

[There shall be the weeping and the gnashing of teeth,
when ye shall see Abraham, and Isaac, and Jacob, and all the prophets,
in the kingdom of God,
and yourselves cast forth without.] (§121)

65. THE UNDERSTANDING AND USE OF PARABLES

MATT. 13:51–53

51 Have ye understood all these things? They say unto him, Yea. 52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.
53 And it came to pass, when Jesus had finished these parables, he departed thence. (+§69)

66. THE STILLING OF THE TEMPEST

MATT. 8:18, 23–27

18 Now when Jesus saw great multitudes about him,

MARK 4:35–41

35 And on that day, when even was come,

LUKE 8:22–25

22 Now it came to pass on one of those days,

that he entered into a boat, himself and his disciples;

[1] Gr. *drag-net.* [2] Or, the *consummation of the age*

MATT. 8	MARK 4	LUKE 8
he gave commandment to depart unto the other side. (+§100)	he saith unto them, Let us go over unto the other side.	and he said unto them, Let us go over unto the other side of the lake:
23 And when he was entered into a boat, his disciples followed him.	36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him.	and they launched forth. 23 But as they sailed he fell asleep:
24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep.	37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. 38 And he himself was in the stern, asleep on the cushion:	and there came down a storm of wind on the lake; and they were filling *with water,* and were in jeopardy.
25 And they came to him, and awoke him, saying, Save, Lord; we perish.	and they awake him, and say unto him, Teacher, carest thou not that we perish?	24 And they came to him, and awoke him, saying, Master, master, we perish.
26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.	39 And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye fearful? have ye not yet faith? 41 And they feared exceedingly,	And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And being afraid
27 And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?	and said one to another, Who then is this, that even the wind and the sea obey him?	they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

67. THE GERASENE DEMONIAC

MATT. 8:28–34	MARK 5:1–20	LUKE 8:26–39
28 And when he was come	1 And they came	26 And they arrived
to the other side	to the other side of the sea,	
into the country	into the country	at the country
of the Gadarenes,	of the Gerasenes.	of the [3]Gerasenes, which is over against Galilee.
	2 And when he was come out of the boat,	27 And when he was come forth upon the land,
there met him	straightway there met him	there met him
two [1]possessed with demons, coming forth		a certain man
out of the tombs, exceedingly fierce,	out of the tombs	out of the city,
	a man with an unclean spirit,	who had demons; and for a long time he had worn no clothes,
	3 who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;	and abode not in *any* house, but in the tombs.
	4 because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces:	[Cf. vs. 29b below]
so that no man could pass by that way.	and no man had strength to tame him.	
	5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.	
	6 And when he saw Jesus from afar, he ran	28 And when he saw Jesus,
	and [2]worshipped him;	he cried out, and fell down before him,
29 And behold, they cried out, saying,	7 and crying out with a loud voice, he saith,	and with a loud voice said,
What have we to do with thee, thou Son of God?	What have I to do with thee, Jesus, thou Son of the Most High God?	What have I to do with thee, Jesus, thou Son of the Most High God?
art thou come hither to torment us before the time?	I adjure thee by God, torment me not.	I beseech thee, torment me not.

[1] Or, *demoniacs* [2] The Greek word denotes an act of reverence, whether paid to a creature (see Mt. 4:9; 18:26) or to the Creator (see Mt. 4:10). [3] Many ancient authorities read *Gergesenes*; others *Gadarenes*; and so in ver. 37.

Matt. 8	Mark 5	Luke 8
	8 For he said unto him,	29 For he was commanding
	Come forth,	
	thou unclean spirit,	the unclean spirit
	out of the man.	to come out from the man.
	[Cf. vs. 4 above]	For [1]oftentimes it had seized
		him: and he was kept under
		guard, and
		bound with chains and fetters;
		and breaking the bands
		asunder,
		he was driven of the demon
		into the deserts.
	9 And he asked him,	30 And Jesus asked him,
	What is thy name?	What is thy name?
	And he saith unto him,	And he said,
	My name is Legion;	Legion;
	for we are many.	for many demons were entered
		into him.
	10 And he besought him much	31 And they entreated him
	that he would not send	that he would not command
	them away	them to depart
	out of the country.	into the abyss.
30 Now there was	11 Now there was there	32 Now there was there
afar off from them	on the mountain side	
a herd of many swine feeding.	a great herd of swine feeding.	a herd of many swine feeding
		on the mountain:
31 And the demons besought	12 And they besought	and they entreated
him, saying,	him, saying,	him
If thou cast us out,		
send us away	Send us	that he would give them leave
into the herd of swine.	into the swine,	
	that we may enter into them.	to enter into them.
32 And he said unto them, Go.	13 And he gave them leave.	And he gave them leave.
And they	And the unclean spirits	33 And the demons
came out,	came out,	came out from the man,
and went into the swine:	and entered into the swine:	and entered into the swine:
and behold, the whole herd	and the herd	and the herd
rushed down the steep	rushed down the steep	rushed down the steep
into the sea,	into the sea,	into the lake,
	in number about two thousand;	
and perished	and they were drowned	and were drowned.
in the waters.	in the sea.	
33 And they that fed them	14 And they that fed them	34 And when they that fed them
		saw what had come to pass,
fled, and went away	fled,	they fled,
	and told it	and told it

[1] Or, *of a long time*

MATT. 8	MARK 5	LUKE 8
into the city,	in the city, and in the country.	in the city and in the country.
and told everything, and what was befallen to them that were [1]possessed with demons.		
34 And behold, all the city	And they	35 And they
	came to see what it was that had come to pass.	went out to see what had come to pass;
came out to meet Jesus:	15 And they come to Jesus, and behold [2]him that was possessed with demons	and they came to Jesus, and found the man, from whom the demons were gone out,
	sitting, clothed and in his right mind, *even* him that had the legion:	sitting, clothed and in his right mind,
		at the feet of Jesus:
	and they were afraid.	and they were afraid.
	16 And they that saw it declared unto them how it befell [2]him that was possessed with demons,	36 And they that saw it told them how he that was possessed with demons was [3]made whole.
	and concerning the swine.	
and when they saw him,	17 And	37 And all the people of the country of the Gerasenes round about
they besought *him* that he would depart from their borders. (+§28)	they began to beseech him to depart from their borders.	asked him to depart from them; for they were holden with great fear:
	18 And as he was entering into the boat,	and he entered into a boat, and returned.
	[2]he that had been possessed with demons besought him that he might be with him.	38 But the man from whom the demons were gone out prayed him that he might be with him:
	19 And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee.	but he sent him away, saying, 39 Return to thy house, and declare how great things God hath done for thee.

[1] Or, *demoniacs* [2] Or, *the demoniac* [3] Or, *saved*

	Mark 5	Luke 8
	20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.	And he went his way, publishing throughout the whole city how great things Jesus had done for him.

68. JAIRUS' DAUGHTER

Matt. 9:18–26	Mark 5:21–43	Luke 8:40–56
	21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him;	40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him.
	and he was by the sea.	
18 While he spake these things unto them, behold, there came	22 And there cometh one of	41 And behold, there came a man named Jaïrus, and he was
[1]a ruler,	the rulers of the synagogue, Jaïrus by name; and seeing him,	a ruler of the synagogue:
and [2]worshipped him,	he falleth at his feet, 23 and beseecheth him much,	and he fell down at Jesus' feet, and besought him to come into his house;
saying, My daughter	saying, My little daughter [Cf. vs. 42 below]	42 for he had an only daughter, about twelve years of age,
is even now dead: but come and lay thy hand upon her,	is at the point of death: *I pray thee,* that thou come and lay thy hands on her,	and she was dying.
and she shall live.	that she may be [3]made whole, and live.	
19 And Jesus arose, and followed him, and *so did* his disciples.	24 And he went with him; and a great multitude followed him, and they thronged him.	But as he went the multitudes thronged him.
20 And behold, a woman, who had an issue of blood twelve years,	25 And a woman, who had an issue of blood twelve years,	43 And a woman having an issue of blood twelve years,

[1] Gr. *one ruler.* Compare Mk. 5:22. [2] See marginal note on ch. 2:2. [3] Or, *saved*

Matt. 9	Mark 5	Luke 8
	26 and had suffered many things of many physicians, and had spent all that she had,	who [3]had spent all her living upon physicians,
	and was nothing bettered, but rather grew worse,	and could not be healed of any,
	27 having heard the things concerning Jesus,	
came behind him,	came in the crowd behind,	44 came behind him,
and touched the border of his garment:	and touched his garment.	and touched the border of his garment:
21 for she said within herself, If I do but touch his garment, I shall be [1]made whole.	28 For she said, If I touch but his garments, I shall be [1]made whole.	
	29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her [2]plague.	and immediately the issue of her blood stanched.
22 But Jesus	30 And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth,	[Cf. vs. 46 below]
turning	turned him about in the crowd, and said,	45 And Jesus said,
	Who touched my garments?	Who is it that touched me?
	31 And his disciples said unto him,	And when all denied, Peter said, [4]and they that were with him,
	Thou seest the multitude thronging thee, and sayest thou, Who touched me?	Master, the multitudes press thee and crush *thee.*
	32 And he looked round about	46 But Jesus said,
and seeing her	to see her that had done this thing.	Some one did touch me;
	(Cf. vs. 30 above)	for I perceived that power had gone forth from me.
	33 But the woman fearing and trembling, knowing what had been done to her,	47 And when the woman saw that she was not hid,
	came	she came trembling,

[1] Or, *saved* [2] Gr. *scourge.* [3] Some ancient authorities omit *had spent all her living upon physicians, and.* [4] Some ancient authorities omit *and they that were with him.*

Matt. 9	Mark 5	Luke 8
	and fell down before him, and told him all the truth.	and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately.
said, Daughter, be of good cheer; thy faith hath [1]made thee whole. And the woman was [2]made whole from that hour.	34 And he said unto her, Daughter, thy faith hath [1]made thee whole; go in peace, and be whole of thy [3]plague.	48 And he said unto her, Daughter, thy faith hath [1] made thee whole; go in peace.
	35 While he yet spake, they come from the ruler of the synagogue's *house*, saying, Thy daughter is dead: why troublest thou the Teacher any further?	49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying, Thy daughter is dead; trouble not the Teacher.
	36 But Jesus, [4]not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe.	50 But Jesus hearing it, answered him, Fear not: only believe, and she shall be [2]made whole.
	37 And he suffered no man to follow with him, save Peter, and [5]James, and John the brother of [5]James. [Cf. vs. 40 below]	51 And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother.
23 And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult,	38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly.	52 And all were weeping, and bewailing her:
24 he said, Give place: for the damsel is not dead, but sleepeth.	39 And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth.	but he said, Weep not; for she is not dead, but sleepeth.

[1] Or, *saved thee* [2] Or, *saved* [3] Gr. *scourge.* [4] Or, *overhearing* [5] Or, *Jacob*

MATT. 9	MARK 5	LUKE 8
And they laughed him to scorn.	40 And they laughed him to scorn.	53 And they laughed him to scorn, knowing that she was dead.
25 But when the crowd was put forth,	But he, having put them all forth,	
	taketh the father of the child and her mother and them that were with him,	[Cf. vs. 51 above]
he entered in,	and goeth in where the child was.	
and took her by the hand;	41 And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.	54 But he, taking her by the hand, called, saying, Maiden, arise.
and the damsel arose.	42 And straightway the damsel rose up, and walked; for she was twelve years old. [Cf. vs. 43 below]	55 And her spirit returned, and she rose up immediately: [Cf. vs. 42 above]
	And they were amazed straightway with a great amazement.	and he commanded that *something* be given her to eat. 56 And her parents were amazed:
	43 And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.	but he charged them to tell no man what had been done. [Cf. vs. 55 above]
26 And [1]the fame hereof went forth into all that land. (+§141)		

69. THE REJECTION AT NAZARETH (MATT.–MARK)

MATT. 13:54–58	MARK 6:1–6*a*	[LUKE 4:16–24]
	1 And he went out from thence;	
54 And coming into his own country	and he cometh into his own country; and his disciples follow him.	[And he came to Nazareth, where he had been brought up:
	2 And	and he entered, as his custom was, into the synagogue
	when the sabbath was come,	on the sabbath day,

[1] Gr. *this fame.*

MATT. 13	MARK 6	[LUKE 4]
he taught them in their synagogue,	he began to teach in the synagogue:	and stood up to read. 17 And there was delivered unto him [4]the book of the prophet Isaiah. And he opened the [5]book, and found the place where it was written, 18 [6]The Spirit of the Lord is upon me, [7]Because he anointed me to preach [8]good tidings to the poor: He hath sent me to proclaim release to the captives, And [1]recovering of sight to the blind, To set at liberty them that are bruised, 19 To proclaim the acceptable year of the Lord. 20 And he closed the [5]book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. 21 And he began to say unto them, To-day hath this scripture been fulfilled in your ears.
insomuch that they were astonished,	and [3]many hearing him were astonished,	22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth:
and said, Whence hath this man this wisdom, and these [1]mighty works?	saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such [1]mighty works wrought by his hands?	and they said,
55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, [2]James, and Joseph, and Simon, and Judas?	3 Is not this the carpenter, the son of Mary, and brother of [2]James, and Joses, and Judas, and Simon?	Is not this Joseph's son?

[1] Gr. *powers.* [2] Or, *Jacob* [3] Some ancient authorities insert *the.* [4] Or, *a roll* [5] Or, *roll* [6] Is. 61:1 f. [7] Or, *Wherefore* [8] Or, *the gospel*

MATT. 13	MARK 6	[LUKE 4]
56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were [1]offended in him.	and are not his sisters here with us? And they were [1]offended in him.	
		23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thy- self: whatsoever we have heard done at Capernaum, do also here in thine own country.
But Jesus said unto them,	4 And Jesus said unto them,	24 And he said, Verily I say unto you,
A prophet is not without honor, save in his own country, and in his own house. 58 And he did not many [2]mighty works there	A prophet is not without honor, save in his own country, and among his own kin, and in his own house. 5 And he could there do no [2]mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled	No prophet is acceptable in his own country.] (§21)
because of their unbelief. (+§77)	because of their unbelief.	

THE MISSION OF THE TWELVE, §§70–76

70. THE SENDING FORTH OF THE APOSTLES

MATT. 9:35–10:4	MARK 6:6*b*, 7	LUKE 9:1
35 [a]And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the [3]gospel of the kingdom, and healing all manner of disease and all manner of sickness.	[a]And he went round about the villages teaching.	

Matt. 4:23
[a] And [4]Jesus went about
in all Galilee,
teaching in their synagogues,
and preaching the [3]gospel
of the kingdom, and healing
all manner of disease
and all manner of sickness
among the people. (§23)

[1] Gr. *caused to stumble.* [2] Gr. *powers.* [3] Or, *good tidings*: and so elsewhere. [4] Some ancient authorities read *he.*

Matt. 9	[Mark 6:34]	Luke 9
36 [a]But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.	[[a]And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.] (§78)	
		[Luke 10:2]
37 Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.		[And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.] (§101)
10:1 And he called unto him his twelve disciples,	Mark 6 7 And he calleth unto him the twelve, and began to send them forth by two and two;	1 And he called the twelve together,
and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.	and he gave them authority over the unclean spirits;	and gave them power and authority over all demons, and to cure diseases.
2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; [1]James the *son* of Zebedee, and John his brother;	[Mark 3:16–19*a*] [[3]and Simon he surnamed Peter; [Cf. vs. 18 below] 17 and [1]James the *son* of Zebedee, and John the brother of [1]James; and them he surnamed Boanerges, which is, Sons of thunder:	[Luke 6:14–16] [Simon, whom he also named Peter, and Andrew his brother, and [1]James and John,
[Cf. vs. 2 above] 3 Philip, and Bartholomew; Thomas, and Matthew the [2]publican;	18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas,	[Cf. vs. 14*a* above] and Philip and Bartholomew, 15 and Matthew and Thomas,

Matt. 14:14

[a] And he came forth, and saw
a great multitude,
and he had
compassion on them,
and healed their sick. (§78)

[1] Or *Jacob*. [2] See marginal note on ch. 5:46. [3] Some ancient authorities insert *and he appointed twelve*.

MATT. 10	[MARK 3]	[LUKE 6]
[1]James the *son* of Alphæus, and Thaddæus; 4 Simon the [2]Cananæan, and Judas Iscariot, who also [3]betrayed him.	and [1]James, the *son* of Alphæus, and Thaddæus and Simon the [2]Cananæan, 19 and Judas Iscariot, who also [3]betrayed him.] (§34)	and [1]James *the son* of Alphæus, and Simon who was called the Zealot, 16 and Judas *the* [4]*son* of [1]James, and Judas Iscariot, who became a traitor;] (§34)

71. INSTRUCTIONS FOR THE JOURNEY

MATT. 10:5–15	MARK 6:8–11	LUKE 9:2–5
5 These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel. 7 [a]And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. 9 [b]Get you	8 and he charged them that [b] they should take nothing for *their* journey,	2 [a]And he sent them forth to preach the kingdom of God, and to heal [5]the sick. 3 And he said unto them, [b]Take nothing for your journey,

Luke 10:9

[a] and heal the sick that are therein,
and say unto them,
The kingdom of God
is come nigh unto you. (§101)

Luke 10:4*a*, 7*a*, *c*

[b] Carry
no purse,
no wallet,
no shoes;
7*a*,*c* And in that same house remain,
eating and drinking such things
as they give: . . .
Go not from house to house. (§101)

[1] Or, *Jacob* [2] Or, *Zealot* See Lk. 6:15; Acts 1:13. [3] Or, *delivered him up* [4] Or, brother See Jude 1.
[5] Some ancient authorities omit *the sick*.

MATT. 10	MARK 6	LUKE 9
[Cf. vs. 10 below]	save a staff only; no bread, no wallet,	neither staff, nor wallet, nor bread,
no gold, nor silver, nor brass in your [1]purses; 10 no wallet for *your* journey, neither two coats, nor shoes, nor staff:	no [2]money in their [3]purse;	nor money; neither have two coats.
	[Cf. vs. 9 below] 9 but *to go* shod with sandals: [Cf. vs. 8 above] and, *said he*, put not on two coats.	
		[LUKE 10:7*b*]
for the laborer is worthy of his food.		[for the laborer is worthy of his hire.] (§101)
	10 And he said unto them, Wheresoever ye enter into	
11 [a]And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.	a house, there abide till ye depart thence.	4 And into whatsoever house ye enter, there abide, and thence depart.
		[LUKE 10:5, 6]
12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.		[And into whatsoever house ye shall [4]enter, first say, Peace *be* to this house. 6 And if a son of peace be there, your peace shall rest upon [5]him: but if not, it shall turn to you again.] (§101)
14 [a]And whosoever shall not receive you, nor hear your words,	11 [a]And whatsoever place shall not receive you, and they hear you not,	5 [a]And as many as receive you not,

Luke 10:10, 11
[a] But into whatsoever
city ye shall enter,
and they receive you not,
go out into the streets thereof and
say,
11 Even the dust from your city,
that cleaveth to our feet,
we wipe off against you:
nevertheless know this, that the
kingdom of God is come nigh.
(§101)

[1] Gr. *girdles*. [2] Gr. *brass*. [3] Gr. *girdle*. [4] Or, *enter first, say* [5] Or, *it*

MATT. 10	MARK 6	LUKE 9
as ye go forth out of that house or that city, shake off the dust of your feet. [Cf. Matt. 10:18 and parallels, (572)]	as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.	when ye depart from that city, shake off the dust from your feet for a testimony against them.
		[LUKE 10:12]
15 [a]Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.		[[a]I say unto you, It shall be more tolerable in that day for Sodom, than for that city.] (§101)

72. PERSECUTION PREDICTED

MATT. 10:16–23		[LUKE 10:3]
		[Go your ways; behold, I send you forth as lambs in the midst of wolves.] (§101)
16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and [1]harmless as doves.		
	[MARK 13:9]	[LUKE 21:12, 13]
17 But beware of men:	[But take ye heed to yourselves:	[But before all these things, they shall lay their hands on you, and shall persecute you,
[b]for they will deliver you up to councils, and in their synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles.	[b]for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them.] (§161)	[b]delivering you up to the synagogues and prisons, [2]bringing you before kings and governors for my name's sake. 13 It shall turn out unto you for a testimony.] (§161)

Matt. 11:24

[a] But I say unto you that
it shall be more tolerable
for the land of Sodom
in the day of judgment,
than for thee. (§47)

Matt. 24:9*a*

[b] Then shall they deliver you up
unto tribulation,
and shall kill you: (§161)

[1] Or, *simple* [2] Gr. you *being brought.*

MATT. 10	[MARK 13:11–13]	[LUKE 12:11, 12]
19 But when they	[And when they lead you *to judgment*,	[And when they bring you before the synagogues, and the rulers, and the authorities,
deliver you up,	and deliver you up,	
[a]be not anxious how or what ye shall speak:	[a]be not anxious beforehand what ye shall speak:	[a]be not anxious how or what ye shall answer, or what ye shall say:
for it shall be given you in that hour what ye shall speak.	but whatsoever shall be given you in that hour, that speak ye;	12 for the Holy Spirit shall teach you in that very hour what ye ought to say.] (§111)
20 For it is not ye that speak, but the Spirit of your Father that speaketh in you.	for it is not ye that speak, but the Holy Spirit.	[Cf. Luke 12:12 above]
21 [b]And brother shall deliver up brother to death,	12 [b]And brother shall [2]deliver up brother to death,	[LUKE 21:16, 17, 19] [[b]But ye shall be [3]delivered up even by parents, and brethren, and kinsfolk, and friends;
and the father his child: and children shall rise up against parents, and	and the father his child; and children shall rise up against parents, and	
[1]cause them to be put to death.	[1]cause them to be put to death.	and *some* of you [4]shall they cause to be put to death.
22 [c]And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.	13 [c]And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.] (§161)	17 [c]And ye shall be hated of all men for my name's sake. . . . 19 In your [5]patience ye shall win your [6]souls.] (§161)

Luke 21:14, 15
[a] Settle it therefore in your hearts, not to meditate beforehand how to answer:
15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. (§161)

Matt. 24:9a
[b] Then shall they deliver you up unto tribulation, and shall kill you: (§161)

Matt. 24:9b, 13
[c] and ye shall be hated of all the nations for my name's sake. . . .
13 But he that endureth to the end, the same shall be saved. (§161)

[1] Or, *put them to death* [2] See ch. 3:19. [3] Or, *betrayed* [4] Or, *shall they put to death* [5] Or, *stedfastness* [6] Or, *lives*

MATT. 10

23 But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

73. COURAGE AND FAITH

MATT. 10:24–33

24 A disciple is not above his teacher,
nor a [1]servant above his lord.
25 It is enough for the disciple

that he be as his teacher,
and the [1]servant as his lord.
If they have called the master of the house [2]Beelzebub, how much more them of his household!

26 Fear them not therefore:
[a] for there is nothing covered,
that shall not be revealed;
and hid,
that shall not be known.

27 What I tell you

in the darkness,
speak ye in the light;
and what ye hear
in the ear,
proclaim upon the housetops.

28 And

be not afraid of them

[LUKE 6:40]

[The disciple is not above his teacher:

but every one when he is perfected
shall be as his teacher.] (§40)

[LUKE 12:2]

[[a]But there is nothing covered up,
that shall not be revealed;
and hid,
that shall not be known.] (§111)

[LUKE 12:3–9]

[Wherefore whatsoever ye have said
in the darkness
shall be heard in the light;
and what ye have spoken
in the ear in the inner chambers
shall be proclaimed upon the housetops.
4 And I say unto you my friends,
Be not afraid of them

Mark 4:22

[a] For there is nothing hid,
save that it should be manifested;
neither was *anything* made secret,
but that it should
come to light. (§55)

Luke 8:17

[a] For nothing is hid,
that shall not be made manifest;
nor *anything* secret,
that shall not be known and
come to light. (§55)

[1] Gr. *bondservant.* [2] Gr. *Beelzebul.*

MATT. 10

that kill the body,
but are not able
to kill the soul:
but rather

fear him
who is able to destroy both soul
and body in [1]hell.

29 Are not two sparrows
sold for a penny?
and not one of them
shall fall on the ground
without your Father:
30 [a] but the very hairs of
your head are all numbered.
31 Fear not therefore:
ye are of more value
than many sparrows.

32 Every one therefore who
shall confess [2]me before men,
[3]him will I also
confess before my Father
who is in heaven.
33 [b]But whosoever shall
deny me
before men,
him will I also deny
before
my Father who is in heaven.

[LUKE 12]

that kill the body,
and after that have no more
that they can do.
5 But I will warn you whom ye
shall fear:
Fear him,
who after he hath killed hath
[4]power to cast into [1]hell;
yea, I say unto you, Fear him.
6 Are not five sparrows
sold for two pence?
and not one of them
is forgotten
in the sight of God.
7 [a]But the very hairs of
your head are all numbered.
Fear not:
ye are of more value
than many sparrows.
8 And I say unto you,
Every one who
shall confess [2]me before men,
[3]him shall the Son of man also
confess before the angels of God:

9 [b]but he that
denieth me
in the presence of men
shall be denied
in the presence of
the angels of God.] (§111)

Luke 21:18

[a] And not a hair of
your head shall perish. (§161)

Mark 8:38

[b] For whosoever shall
be ashamed of me and of my words
in this adulterous and sinful generation,
the Son of man also shall
be ashamed of him,
when he cometh

in the glory of his Father
with the holy angels. (§87)

Luke 9:26

[b] For whosoever shall
be ashamed of me and of my words,

of him shall the Son of man
be ashamed,
when he cometh
in his own glory,
and *the glory* of the Father,
and of the holy angels. (§87)

[1] Gr. *Gehenna.* [2] Gr. *in me.* [3] Gr. *in him.* [4] Or, *authority*

74. ON TAKING UP ONE'S CROSS

MATT. 10:34–39

34 Think not that I came
to [1]send peace on the earth:
I came not to [1]send peace,
but a sword.
35 For I came to set a man

at variance against his father,

and the daughter against
her mother,

and the daughter in law
against her mother in law:
36 and a man's foes *shall be*
they of his own household.

37 He that loveth
father or mother
more than me
is not worthy of me;
and he that loveth
son or daughter

more than me
is not worthy of me.
38 [a]And he that doth not
take his cross
and follow after me,
is not worthy of me.

[LUKE 12:51, 53]

[Think ye that I am come
to give peace in the earth?
I tell you, Nay;
but rather division: . . .
53 They shall be divided,
father against son,
and son against father;
mother against daughter,
and daughter against
her mother;
mother in law against her
daughter in law,
and daughter in law
against her mother in law.]
(§116)

[LUKE 14:26, 27]

[If any man cometh unto me,
and hateth not
his own father, and mother,

and wife, and children,
and brethren, and sisters,
yea, and his own life also,

he cannot be my disciple.
27 [a]Whosoever doth not
bear his own cross,
and come after me,
cannot be my disciple.] (§124)

MATT. 16:24*b*, 25

[a] If any man would come after me,
let him deny himself,
and take up his cross,
and follow me.
25 For whosoever would save
his life
shall lose it:
and whosoever shall lose his life
for my sake
shall find it. (§87)

MARK 8:34*b*, 35

[a] If any man would come after me,
let him deny himself,
and take up his cross,
and follow me.
35 For whosoever would save
his life
shall lose it;
and whosoever shall lose his life
for my sake and the [2]gospel's
shall save it. (§87)

LUKE 9:23*b*, 24

[a] If any man would come after me,
let him deny himself,
and take up his cross daily,
and follow me.
24 For whosoever would save
his life
shall lose it;
but whosoever shall lose his life
for my sake,
the same shall save it. (§87)

[1] Gr. *cast.* [2] See marginal note on ch. 1:1.

MATT. 10		[LUKE 17:33]
39 He that [1]findeth his life shall lose it; and he that [2]loseth his life for my sake shall find it.		[Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall [4]preserve it.] (§133)

75. ON REWARDS

MATT. 10:40–42		[LUKE 10:16]
40 [a]He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.	[MARK 9:41] [For whosoever shall give you a cup of water to drink, [3]because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.] (§93)	[[a]He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.] (§101)

Matt. 18:5	Mark 9:37	Luke 9:48*b*
[a] And whoso shall receive one such little child in my name receiveth me: (§92)	[a] Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me. (§92)	[a] Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: (§92)

[1] Or, *found* [2] Or, *lost* [3] Gr. *in name that ye are.* [4] Gr. *save it alive.*

76. THE DEPARTURE OF JESUS AND THE DISCIPLES

MATT. 11:1	MARK 6:12, 13	LUKE 9:6
	12 And they went out,	6 And they departed, and went throughout the villages,
	and preached that *men* should repent.	preaching the [2]gospel,
	13 And they cast out many demons, and anointed with oil many that were sick, and healed them.	and healing everywhere.
1 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities. (+§47)		

77. THE DEATH OF JOHN THE BAPTIST

MATT. 14:1–12	MARK 6:14–29	LUKE 9:7–9
1 At that season Herod the tetrarch heard the report concerning Jesus,	14 And king Herod heard *thereof;* for his name had become known:	7 Now Herod the tetrarch heard of all that was done:
2 and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.	and [1]he said, John the Baptizer is risen from the dead, and therefore do these powers work in him.	and he was much perplexed, because that it was said by some, that John was risen from the dead;
	15 But others said, It is Elijah. And others said, *It is* a prophet, *even* as one of the prophets.	8 and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again.
	16 But Herod, when he heard *thereof,* said, John, whom I beheaded, he is risen.	9 And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.
		[LUKE 3:19, 20]
3 For Herod	17 For Herod himself had sent forth	[but Herod the tetrarch,
had laid hold on John,	and laid hold upon John,	

[1] Some ancient authorities read *they.* [2] Or, *good tidings*

MATT. 14	MARK 6	[LUKE 3]
and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.	and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.	being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, 20 added this also to them all, that he shut up John in prison.] (§17)
4 For John said unto him, It is not lawful for thee to have her.	18 For John said unto Herod, It is not lawful for thee to have thy brother's wife. 19 And Herodias set herself against him,	
5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.	and desired to kill him; and she could not; 20 for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he [1]was much perplexed; and he heard him gladly. 21 And when a convenient day was come,	
6 But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod.	that Herod on his birthday made a supper to his lords, and the [2]high captains, and the chief men of Galilee; 22 and when [3]the daughter of Herodias herself came in and danced, [4]she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.	
7 Whereupon he promised with an oath to give her whatsoever she should ask.	23 And he sware unto her, Whatsoever thou shalt ask of	

[1] Many ancient authorities read *did many things.* [2] Or, *military tribunes* Gr. *chiliarchs.* [3] Some ancient authorities read *his daughter Herodias.* [4] Or, *it*

MATT. 14	MARK 6
	me, I will give it thee, unto the half of my kingdom.
8 And she, being put forward by her mother,	24 And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptizer.
	25 And she came in straight- way with haste unto the king,
saith,	and asked, saying, I will that thou forthwith
Give me here on a platter the head of John the Baptist.	give me on a platter the head of John the Baptist.
9 And the king was grieved;	26 And the king was exceeding sorry;
but for the sake of his oaths, and of them that sat at meat with him,	but for the sake of his oaths, and of them that sat at meat,
he commanded it to be given;	he would not reject her.
10 and he sent	27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went
and beheaded John in the prison.	and beheaded him in the prison,
11 And his head was brought on a platter, and given to the damsel: and she brought it to her mother.	28 and brought his head on a platter, and gave it to the damsel; and the damsel gave it to her mother.
12 And his disciples	29 And when his disciples heard *thereof,*
came, and took up the corpse, and buried him; and they went and told Jesus.	they came and took up his corpse, and laid it in a tomb.

78. [a] THE FEEDING OF THE FIVE THOUSAND

MATT. 14:13–23*a*	MARK 6:30–46	LUKE 9:10–17
	30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.	10 And the apostles, when they were returned, declared unto him what things they had done.

[a] Cf. Matt. 15:32–39; Mark 8:1–10 (§83).

MATT. 14	MARK 6	LUKE 9
	31 And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.	And he took them,
13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*,	32 And they went away in the boat to a desert place apart. 33 And *the people* saw them going, and many knew *them*,	and withdrew apart to a city called Bethsaida. 11 But the multitudes perceiving it
they followed him [1]on foot from the cities.	and they ran together there [1]on foot from all the cities, and outwent them.	followed him:
14 And he came forth,	34 And he came forth	
	[MATT. 9:36]	
and saw a great multitude,	[But when he saw the multitudes,	and saw a great multitude,
and he had compassion on them,	he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.] (§70)	and he had compassion on them, because they were as sheep not having a shepherd:
		and he began to teach them many things.
and healed their sick.		and spake to them of the kingdom of God, and them that had need of healing he cured.
15 And when even was come,	35 And when the day was now far spent,	12 And the day began to wear away;
the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages,	his disciples came unto him, and said, The place is desert, and the day is now far spent; 36 send them away, that they may go into the country and villages round about,	and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge,

[1] Or, *by land*

MATT. 14	MARK 6	LUKE 9
and buy themselves food.	and buy themselves somewhat to eat.	and get provisions:
[Cf. vs. 15 above]	[Cf. vs. 35 above]	for we are here in a desert place.
16 But Jesus said unto them, They have no need to go away; give ye them to eat.	37 But he answered and said unto them, Give ye them to eat.	13 But he said unto them, Give ye them to eat.
17 And they say unto him,	And they say unto him, Shall we go and buy two hundred [2]shillings' worth of bread, and give them to eat?	And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people.
[Cf. vs. 21 below]	[Cf. vs. 44 below]	14 For there were about five thousand men.
We have here but five loaves, and two fishes.	38 And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, Five, and two fishes.	
18 And he said, Bring them hither to me.		
19 And he commanded the multitudes to [1]sit down on the grass;	39 And he commanded them that all should [1]sit down by companies upon the green grass.	And he said unto his disciples, Make them [1]sit down in companies, about fifty each.
	40 And they sat down in ranks, by hundreds, and by fifties.	15 And they did so, and made them all [1]sit down.
and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.	41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.	16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.
20 And they all ate, and were filled: and they took up that	42 And they all ate, and were filled. 43 And they took up	17 And they ate, and were all filled: and there was taken up that

[1] Gr. *recline.* [2] The word in the Greek denotes a coin worth about eight pence half penny, or nearly seventeen cents.

MATT. 14	MARK 6	LUKE 9
which remained over of the broken pieces, twelve baskets full.	broken pieces, twelve basketfuls, and also of the fishes.	which remained over to them of broken pieces, twelve baskets.
21 And they that did eat were about five thousand men, besides women and children.	44 And they that ate the loaves were five thousand men.	[Cf. vs. 14 above]
22 And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side,	45 And straightway he constrained his disciples to enter into the boat, and to go before *him* unto the other side to Bethsaida,	
till he should send the multitudes away. 23 And after he had sent the multitudes away, he went up into the mountain apart to pray:	while he himself sendeth the multitude away. 46 And after he had taken leave of them, he departed into the mountain to pray.	

79. THE WALKING ON THE SEA

MATT. 14:23*b*–36	MARK 6:47–56
23*b* and when even was come, he was there alone.	47 And when even was come,
24 But the boat [1]was now in the midst of the sea,	the boat was in the midst of the sea, and he alone on the land.
distressed by the waves; for the wind was contrary.	48 And seeing them distressed in rowing, for the wind was contrary unto them,
25 And in the fourth watch of the night he came unto them, walking upon the sea.	about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them:
26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a ghost; and they cried out for fear.	49 but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; 50 for they all saw him, and were troubled.

[1] Some ancient authorities read *was many furlongs distant from the land.*

Matt. 14	Mark 6
27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.	But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid.
28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. 29 And he said, Come. And Peter went down from the boat, and walked upon the waters [1]to come to Jesus. 30 But when he saw the [2]wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?	
32 And when they were gone up into the boat, the wind ceased.	51 And he went up unto them into the boat; and the wind ceased:
33 And they that were in the boat [3]worshipped him, saying, Of a truth thou art the Son of God.	and they were sore amazed in themselves;
	52 for they understood not concerning the loaves, but their heart was hardened.
34 And when they had crossed over, they came to the land, unto Gennesaret.	53 And when they had [4]crossed over, they came to the land unto Gennesaret, and moored to the shore.
35 And when the men of that place knew him, they sent into all that region round about, and brought unto him	54 And when they were come out of the boat, straightway *the people* knew him, 55 and ran round about that whole region, and began to carry about on

[1] Some ancient authorities read *and came.* [2] Many ancient authorities add *strong.* [3] See marginal note on ch. 2:2. [4] Or, *crossed over to the land, they came unto Gennesaret*

MATT. 14	MARK 6
	their [1]beds
all that were sick;	those that were sick,
	where they heard he was.
	56 And wheresoever he entered,
	into villages, or into cities, or
	into the country, they laid the
	sick in the marketplaces,
36 and they besought him	and besought him
that they might	that they might
only touch	touch if it were but
the border of his garment:	the border of his garment:
and as many as touched	and as many as touched [2]him
were made whole.	were made whole.

80. EATING WITH UNWASHEN HANDS

MATT. 15:1–20	MARK 7:1–23
1 Then there come	1 And there are gathered
to Jesus	together unto him
from Jerusalem	
Pharisees	the Pharisees,
and scribes,	and certain of the scribes,
	who had come from Jerusalem,
	2 and had seen that some of
	his disciples ate their bread
	with [3]defiled, that is, un-
	washen, hands. 3 (For the
	Pharisees, and all the Jews,
	except they wash their hands
	[4]diligently, eat not, holding the
	tradition of the elders; 4 and
	when they come from the mar-
	ketplace, except they [5]bathe
	themselves, they eat not; and
	many other things there are,
	which they have received to
	hold, [6]washings of cups, and
	pots, and brasen vessels.[7])
	5 And the Pharisees and the
	scribes
saying,	ask him,
2 Why do thy disciples trans-	Why walk not thy disciples
gress	according to
the tradition of the elders?	the tradition of the elders,

[1] Or, *pallets* [2] Or, *it* [3] Or, *common* [4] Or, *up to the elbow* Gr. *with the fist.* [5] Gr. *baptize.* Some ancient authorities read *sprinkle themselves.* [6] Gr. *baptizings.* [7] Many ancient authorities add *and couches.*

MATT. 15

for they wash not their hands
when they eat bread.

3 And he answered and
said unto them,
[Cf. vss. 7–9 below]

Why do ye also transgress
the commandment of God
because of
your tradition?
4 For God said, [1]Honor
thy father and thy mother:
and, [2]He that speaketh evil
of father or mother,
let him [3]die the death.
5 But ye say,
Whosoever shall say
to his father or his mother,
That wherewith thou mightest
have been profited by me is

given *to God;*
6 he shall not
honor
his father[4].
And ye have made void
the [5]word of God
because of your tradition.

MARK 7

but eat their bread
with [6]defiled hands?
6 And he
said unto them,
Well did Isaiah prophesy
of you hypocrites,
as it is written,
[7]This people honoreth me
with their lips,
But their heart is far from
me.
7 But in vain do they wor-
ship me,
Teaching *as their* doctrines
the precepts of men.
8 Ye leave the commandment
of God, and hold fast the
tradition of men.
9 And he said unto them,
Full well do ye reject
the commandment of God,
that ye may keep
your tradition.
10 For Moses said, [8]Honor
thy father and thy mother;
and, He that speaketh evil
of father or mother,
let him [3]die the death:
11 but ye say,
If a man shall say
to his father or his mother,
That wherewith thou mightest
have been profited by me is
Corban, that is to say,
Given *to God;*
12 ye no longer suffer him
to do aught
for his father or his mother;
13 making void
the word of God
by your tradition,
which ye have delivered:
and many such like things ye do.

[1] Ex. 20:12; Dt. 5:16. [2] Ex. 21:17; Lev. 20:9. [3] Or, *surely die* [4] Some ancient authorities add *or his mother*. [5] Some ancient authorities read *law*. [6] Or, *common* [7] Is. 29:13. [8] Ex. 20:12; Dt. 5:16; Ex. 21:17; Lev. 20:9.

MATT. 15	MARK 7	
7 Ye hypocrites, well did Isaiah prophesy of you, saying, 8 [1]This people honoreth me with their lips; But their heart is far from me. 9 But in vain do they wor- ship me, Teaching *as their* doctrines the precepts of men.	[Cf. vss. 6, 7 above]	
10 And he called to him the multitude, and said unto them, Hear, and understand: 11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. 12 Then came the disciples, and said unto him, Knowest thou that the Pharisees were [2]offended, when they heard this saying? 13 But he answered and said, Every [3]plant which my heavenly Father planted not, shall be rooted up. 14 Let them alone: they are blind guides.	14 And he called to him the multitude again, and said unto them, Hear me all of you, and understand: 15 there is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man.[4]	[LUKE 6:39] [And he spake also a parable unto them, Can the blind guide the blind? shall they not both fall into a pit?] (§40)
And if the blind guide the blind, both shall fall into a pit.		
	17 And when he was entered into the house from the multi- tude, his disciples asked of him	
15 And Peter answered and said unto him,		

[1] Is. 29:13. [2] Gr. *caused to stumble.* [3] Gr. *planting.* [4] Many ancient authorities insert ver. 16 ***If any man hath ears to hear, let him hear.*** See ch. 4:9, 23.

Matt. 15	Mark 7
Declare unto us the parable.	the parable.
16 And he said,	18 And he saith unto them,
Are ye also even yet	Are ye so
without understanding?	without understanding also?
17 Perceive ye not, that	Perceive ye not, that
whatsoever	whatsoever from without
goeth into the mouth	goeth into the man,
	it cannot defile him;
passeth	19 because it goeth not into
	his heart, but
into the belly, and	into his belly, and
is cast out into the draught?	goeth out into the draught?
	This he said,
	making all meats clean.
	20 And he said,
18 But the things which	That which
proceed out of the mouth	proceedeth out of the man,
come forth out of the heart;	
and they defile the man.	that defileth the man.
19 For	21 For from within,
out of the heart	out of the heart of men
come forth evil thoughts,	[1]evil thoughts proceed,
	fornications, thefts,
murders, adulteries,	murders, adulteries,
fornications, thefts,	
	22 covetings, wickednesses,
false witness,	deceit,
	lasciviousness, an evil eye,
railings:	railing, pride, foolishness:
20 these are the things	23 all these evil things
	proceed from within,
which defile the man;	and defile the man.
but to eat with unwashen hands	
defileth not the man.	

81. THE SYROPHŒNICIAN WOMAN

Matt. 15:21–28	Mark 7:24–30
21 And Jesus went out thence,	24 And from thence he arose,
and withdrew into the	and went away into the
parts of Tyre and Sidon.	borders of Tyre [2]and Sidon.
	And he entered into a house,
	and would have no man know
	it; and he could not be hid.
22 And behold,	25 But straightway

[1] Gr. *thoughts that are evil.* [2] Some ancient authorities omit *and Sidon.*

Matt. 15	Mark 7
a Canaanitish woman	a woman, whose little daughter had an unclean spirit, having heard of him,
came out from those borders,	came and fell down at his feet. 26 Now the woman was a [3]Greek, a Syrophœnician by race. And she besought him that he
and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.	would cast forth the demon out of her daughter.
23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, [a] I was not sent but unto the lost sheep of the house of Israel. 25 But she came and [1]worshipped him, saying, Lord, help me.	
26 And he answered and said, It is not meet to take the children's [2]bread and cast it to the dogs. 27 But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.	27 And he said unto her, Let the children first be filled: for it is not meet to take the children's [2]bread and cast it to the dogs. 28 But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs.
28 Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt.	29 And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

Matt. 10:6
[a] but go rather to the lost sheep of the house of Israel. (§71)

[1] See marginal note on ch. 2:2. [2] Or, *loaf* [3] Or, *Gentile*

Matt. 15	Mark 7
	30 And she went away unto her house, and found
And her daughter was healed from that hour.	the child laid upon the bed, and the demon gone out.

82. THE RETURN TO THE SEA OF GALILEE

Matt. 15:29–31	Mark 7:31–37
29 And Jesus departed thence,	31 And again he went out from the borders of Tyre,
and came nigh unto the sea of Galilee;	and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.
and he went up into the mountain, and sat there.	
30 And there came unto him great multitudes, having with them	32 And they bring unto him
the lame, blind, dumb, maimed, and many others,	one that was deaf, and had an impediment in his speech;
and they cast them down at his feet;	and they beseech him to lay his hand upon him.
and he healed them:	33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.
31 insomuch that the multitude wondered, when they saw	37 And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear,
the dumb speaking,	and the dumb to speak.

MATT. 15	
the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.	

83. [a] THE FEEDING OF THE FOUR THOUSAND

MATT. 15:32–39	MARK 8:1–10
	1 In those days, when there was again a great multitude, and they had nothing to eat,
32 And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint on the way.	he called unto him his disciples, and saith unto them, 2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: 3 and if I send them away fasting to their home, they will faint on the way; and some of them are come from far.
33 And the disciples say unto him, Whence should we have so many loaves in a desert place as to fill so great a multitude?	4 And his disciples answered him, Whence shall one be able to fill these men with [1] bread here in a desert place?
34 And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes.	5 And he asked them, How many loaves have ye? And they said, Seven.
35 And he commanded the multitude to sit down on the ground;	6 And he commandeth the multitude to sit down on the ground:
36 and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes.	and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude.

[a] Cf. Matt. 14:13–23*a*; Mark 6:30–46; Luke 9:10–17 (§78)

[1] Gr. *loaves*.

Matt. 15	Mark 8	
	7 And they had a few small fishes: and having blessed them, he commanded to set these also before them.	
37 And they all ate, and were filled: and they took up that which remained over of the broken pieces,	8 And they ate, and were filled: and they took up, of broken pieces that remained over,	
seven baskets full.	seven baskets.	
38 And they that did eat were four thousand men, besides women and children.	9 And they were about four thousand:	
39 And he sent away the multitudes,	and he sent them away.	
and entered into the boat,	10 And straightway he entered into the boat with his disciples,	
and came into the borders of Magadan.	and came into the parts of Dalmanutha.	

84. DEMANDING A SIGN FROM HEAVEN

Matt. 16:1–12	Mark 8:11–21	
1 And the Pharisees and Sadducees came, and trying him asked him to show them a sign from heaven.	11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, trying him.	
2 But he answered and said unto them,	12 And he sighed deeply in his spirit, and saith,	[Luke 12:54–56] [And he said to the multitudes also,
[1]When it is evening, ye say, *It will be* fair weather: for the heaven is red.		When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass.
3 And in the morning,		55 And when *ye see* a south wind blowing, ye say,

[1] The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

MATT. 16	MARK 8	[LUKE 12]
It will be foul weather to-day: for the heaven is red and lowering.		There will be a [2]scorching heat;
		and it cometh to pass.
Ye know how to discern the face of the heaven;		56 Ye hypocrites, ye know how to [3]interpret the face of the earth and the heaven;
but ye cannot *discern* the signs of the times.		but how is it that ye know not how to [3]interpret this time?] (§117)
		[LUKE 11:29*b*]
4 [a] An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah. And he left them, and	[a]Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.	[[a]This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.] (§107)
departed.	13 And he left them, and again entering into *the boat* departed to the other side.	
5 And the disciples came to the other side and forgot to take [1]bread.	14 And they forgot to take bread; and they had not in the boat with them more than one loaf.	
		[LUKE 12:1*b*]
6 And Jesus said unto them,	15 And he charged them, saying,	[he began to [4]say unto his disciples first of all,
Take heed and beware of the leaven of the Pharisees and Sadducees.	Take heed, beware of the leaven of the Pharisees and the leaven of Herod.	Beware ye of the leaven of the Pharisees, which is hypocrisy.] (§111)

Matt. 12:39

[a] But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: (§50)

[1] Gr. *loaves.* [2] Or, *hot wind* [3] Gr. *prove.* [4] Or, *say unto his disciples, First of all beware ye*

Matt. 16	Mark 8	
7 And they reasoned among themselves, saying, [1]We took no [2]bread.	16 And they reasoned one with another, [4]saying, [5]We have no bread.	
8 And Jesus perceiving it said, O ye of little faith, why reason ye among yourselves, because ye have no [2]bread?	17 And Jesus perceiving it saith unto them, Why reason ye, because ye have no bread?	
9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many [3]baskets ye took up?	do ye not yet perceive, neither understand? have ye your heart hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among the five thousand, how many [6]baskets full of broken pieces took ye up? They say unto him, Twelve.	
10 Neither the seven loaves of the four thousand, and how many [3]baskets ye took up?	20 And when the seven among the four thousand, how many [6]basketfuls of broken pieces took ye up? And they say unto him, Seven.	
11 How is it that ye do not perceive that I spake not to you concerning [2]bread? But beware of the leaven of the Pharisees and Sadducees.	21 And he said unto them, Do ye not yet understand?	
12 Then understood they that he bade them not beware of the leaven of [2]bread, but of the teaching of the Pharisees and Sadducees.	[Cf. vs. 15 above]	[Cf. Luke 12:1b above] [Cf. Luke 12:1b above]

[1] Or, It is *because we took no bread* [2] Gr. *loaves.* [3] *Basket* in ver. 9 and 10 represents different Greek words. [4] Some ancient authorities read *because they had no bread.* [5] Or, It is *because we have no bread* [6] *Basket* in ver. 19 and 20 represents different Greek words.

85. THE BLIND MAN OF BETHSAIDA

MARK 8:22–26

22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? 24 And he looked up, and said, I see men; for I behold *them* as trees, walking. 25 Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. 26 And he sent him away to his home, saying, Do not even enter into the village.

86. PETER'S CONFESSION

MATT. 16:13–20	MARK 8:27–30	LUKE 9:18–21
		18 And it came to pass, as he was praying apart,
13 Now when Jesus came	27 And Jesus went forth,	
into the parts	and his disciples,	the disciples were with him:
of Cæsarea Philippi,	into the villages	
	of Cæsarea Philippi:	
	and on the way	
he asked his disciples,	he asked his disciples,	and he asked them,
saying,	saying unto them,	saying,
Who do men say	Who do men say	Who do the multitudes say
[1]that the Son of man is?	that I am?	that I am?
14 And they said,	28 And they told him, saying,	19 And they answering said,
Some *say* John the Baptist;	John the Baptist;	John the Baptist;
some, Elijah;	and others, Elijah;	but others *say*, Elijah;
and others, Jeremiah,	but others,	and others, that
or one of the prophets.	One of the prophets.	one of the old prophets is risen again.
15 He saith unto them,	29 And he asked them,	20 And he said unto them,
But who say ye that I am?	But who say ye that I am?	But who say ye that I am?
16 And Simon Peter answered and said,	Peter answereth and saith unto him,	And Peter answering said,
Thou art the Christ,	Thou art the Christ.	The Christ
the son of the living God.		of God.
17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.		
18 And I also say unto thee, that thou art [2]Peter, and upon		

[1] Many ancient authorities read *that I the Son of man am.* See Mk. 8:27; Lk. 9:18. [2] Gr. *Petros.*

Matt. 16	Mark 8	Luke 9
this [1]rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: [a]and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.		
20 Then charged he the disciples that they should tell no man that he was the Christ.	30 And he charged them that they should tell no man of him.	21 But he charged them, and commanded *them* to tell this to no man;

87. JESUS FORETELLS HIS DEATH

Matt. 16:21–28	Mark 8:31–9:1	Luke 9:22–27
21 [b] From that time began [2]Jesus to show unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.	31 [b] And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. 32 And he spake the saying openly.	22 saying, [b] The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.

Matt. 18:18

[a] Verily I say unto you,
What things soever ye shall
bind on earth
shall be bound in heaven;
and what things soever ye shall
loose on earth
shall be loosed in heaven. (§97)

[b] Cf. Matt. 17:22, 23 (§90); 20:18 (§139).

[b] Cf. Mark 9:31 (§90); 10:33, 34 (§139).

Luke 17:25

[b] But first must he
suffer many things
and be rejected of this generation.
(§133.) Cf. also Luke 9:44 (§90); 18:31–33 (§139).

[1] Gr. *petra*. [2] Some ancient authorities read *Jesus Christ*.

Ledge of rock

Matt. 16	Mark 8	Luke 9
22 And Peter took him, and began to rebuke him, saying, [1]Be it far from thee, Lord: this shall never be unto thee.	And Peter took him, and began to rebuke him.	
23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men.	33 But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.	
24 Then said Jesus unto his disciples, [a]If any man would come after me, let him deny himself, and take up his cross, and follow me.	34 And he called unto him the multitude with his disciples, and said unto them, [a]If any man would come after me, let him deny himself, and take up his cross, and follow me.	23 And he said unto all, [a]If any man would come after me, let him deny himself, and take up his cross daily, and follow me.
25 [b]For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.	35 [b]For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the [2]gospel's shall save it.	24 [b]For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it.
26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?	36 For what doth it profit a man, to gain the whole world, and forfeit his life? 37 For what should a man give in exchange for his life?	25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self?

Matt. 10:38

[a] And he that doth not take his cross and follow after me, is not worthy of me. (§74)

Matt. 10:39

[b] He that [3]findeth his life shall lose it; and he that [4]loseth his life for my sake shall find it. (§74)

Luke 14:27

[a] Whosoever doth not bear his own cross, and come after me, cannot be my disciple. (§124)

Luke 17:33

[b] Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall [5]preserve it. (§133)

[1] Or, God *have mercy on thee* [2] See marginal note on ch. 1:1. [3] Or, *found* [4] Or, *lost* [5] Gr. *save it alive.*

MATT. 16	MARK 8	LUKE 9
	38 [a] For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation,	26 [a] For whosoever shall be ashamed of me and of my words,
27 For the Son of man shall come	the Son of man also shall be ashamed of him, when he cometh	of him shall the Son of man be ashamed, when he cometh in his own glory,
in the glory of his Father with his angels; and then shall he render unto every man according to his [1]deeds.	in the glory of his Father with the holy angels.	and *the glory* of the Father, and of the holy angels.
	9:1 And he said unto them,	
28 Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.	Verily I say unto you, There are some here of them that stand *by*, who shall in no wise taste of death, till they see the kingdom of God come with power.	27 But I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God.

88. THE TRANSFIGURATION

MATT. 17:1–13	MARK 9:2–13	LUKE 9:28–36
1 And after six days Jesus taketh with him Peter, and [2]James, and John his brother, and bringeth them up into a high mountain apart:	2 And after six days Jesus taketh with him Peter, and [2]James, and John, and bringeth them up into a high mountain apart by themselves:	28 And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.
2 and he was transfigured before them; and his face did shine as the sun,	and he was transfigured before them;	29 And as he was praying, the fashion of his countenance was altered,

Matt. 10:33
[a] But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. (§73)

Luke 12:9
[a] but he that denieth me in the presence of men shall be denied in the presence of the angels of God. (§111)

[1] Gr. *doing*. [2] Or, *Jacob*

MATT. 17	MARK 9	LUKE 9
and his garments became white as the light.	3 and his garments became glistering, exceeding white, so as no fuller on earth can whiten them.	and his raiment *became* white *and* dazzling.
3 And behold, there appeared unto them Moses and Elijah talking with him.	4 And there appeared unto them Elijah with Moses: and they were talking with Jesus.	30 And behold, there talked with him two men, who were Moses and Elijah; 31 who appeared in glory, and spake of his [2]decease which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him were heavy with sleep: but [3]when they were fully awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they were parting from him,
4 And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three [1]tabernacles; one for thee, and one for Moses, and one for Elijah.	5 And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three [1]tabernacles; one for thee, and one for Moses, and one for Elijah. 6 For he knew not what to answer; for they became sore afraid.	Peter said unto Jesus, Master, it is good for us to be here: and let us make three [1]tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.
[Cf. vs. 6*b* below.] 5 While he was yet speaking, behold, a bright cloud overshadowed them: [Cf. vs. 6*b* below.]	7 And there came a cloud overshadowing them: [Cf. vs. 6*b* above.]	[Cf. vs. 34*b* below.] 34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
and behold, a voice out of the cloud, saying, [a]This is my beloved Son, in whom I am well pleased; hear ye him.	and there came a voice out of the cloud, This is my beloved Son: hear ye him.	35 And a voice came out of the cloud, saying, This is [4]my Son, my chosen: hear ye him.
6 And when the disciples heard it, they fell on their face,		

[a] Cf. Matt. 3:17 (§18)

[1] Or, *booths* [2] Or, *departure* [3] Or, *having remained awake* [4] Many ancient authorities read *my beloved Son*. See Mt. 17:5; Mk. 9:7.

MATT. 17	MARK 9	LUKE 9
and were sore afraid. 7 And Jesus came and touched them and said, Arise, and be not afraid. 8 And lifting up their eyes,	[Cf. vs. 6b above] 8 And suddenly looking round about,	[Cf. vs. 34b above] 36 And when the voice [2]came,
they saw no one, save Jesus only.	they saw no one any more, save Jesus only with themselves.	Jesus was found alone.
9 And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead.	9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead.	
	10 And they kept the saying, questioning among themselves what the rising again from the dead should mean.	And they held their peace, and told no man in those days any of the things which they had seen.
10 And his disciples asked him, saying, Why then say the scribes that Elijah must first come? 11 And he answered and said, Elijah indeed cometh, and shall restore all things: [Cf. vs. 12 below]	11 And they asked him, saying, [1]*How is it* that the scribes say that Elijah must first come? 12 And he said unto them, Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought?	
12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Baptist.	13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even as it is written of him. [Cf. vs. 12 above]	

[1] Or, *The scribes say . . . come* [2] Or, *was past*

89. THE EPILEPTIC BOY

MATT. 17:14–20	MARK 9:14–29	LUKE 9:37–43*a*
		37 And it came to pass, on the next day,
14 And when they were come	14 And when they came to the disciples,	when they were come down from the mountain,
to the multitude,	they saw a great multitude about them, and scribes questioning with them. 15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. 16 And he asked them, What question ye with them?	a great multitude met him.
there came to him a man,	17 And one of the multitude	38 And behold, a man from the multitude
kneeling to him, and saying, 15 Lord, have mercy on my son:	answered him, Teacher, I brought unto thee my son,	cried, saying, Teacher, I beseech thee to look upon my son; for he is mine only child:
for he is epileptic, and suffereth grievously;	who hath a dumb spirit;	
	18 and wheresoever it taketh him,	39 and behold, a spirit taketh him, and he suddenly crieth out;
	it [1]dasheth him down: and he foameth, and grindeth his teeth, and pineth away:	and it [2]teareth him that he foameth, and it hardly departeth from him, bruising him sorely.
for oft-times he falleth into the fire, and oft-times into the water.	[Cf vs. 22 below]	
16 And I brought him to thy disciples,	and I spake to thy disciples that they should cast it out;	40 And I besought thy disciples to cast it out;
and they could not cure him.	and they were not able.	and they could not.
17 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.	19 And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.	41 And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son.

[1] Or, *rendeth him* See Matt. 7:6. [2] Or, *convulseth*

How long will it take to convince them that He is

Matt. 17	Mark 9	Luke 9
	20 And they brought him unto him: and when he saw him, straightway the spirit [1]tare him grievously; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long time is it since this hath come unto him? And he said, From a child.	42 And as he was yet a coming, the demon [3]dashed him down, and [1]tare *him* grievously.
[Cf. vs. 15 above]	22 And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. 23 And Jesus said unto him, If thou canst! All things are possible to him that believeth. 24 Straightway the father of the child cried out, and said[2], I believe; help thou mine unbelief.	
18 And Jesus	25 And when Jesus saw that a multitude came running together,	But Jesus
rebuked him;	he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. 26 And having cried out, and [1]torn him much,	rebuked the unclean spirit,
and the demon went out of him:	he came out: and *the boy* became as one dead; insomuch that the more part said, He is dead. 27 But Jesus took him by the hand,	
and the boy was cured from that hour.	and raised him up; and he arose.	and healed the boy, and gave him back to his father. 43 And they were all astonished at the majesty of God.
	28 And when he was come into the house,	

[1] Or, *convulsed* See ch. 1:26. [2] Many ancient authorities add *with tears*. [3] Or, *rent him*

MATT. 17	MARK 9	
19 Then came the disciples to Jesus apart, and said, Why could not we cast it out?	his disciples asked him privately, [3]*How is it* that we could not cast it out?	
		[LUKE 17:6]
20 [a]And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.[1]		[[a]And the Lord said, If ye had faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would obey you.] (§131)
	29 And he said unto them, This kind can come out by nothing, save by prayer.[4]	

90. JESUS AGAIN FORETELLS HIS DEATH

MATT. 17:22, 23	MARK 9:30–32	LUKE 9:43*b*–45
	30 And they went forth from thence, and passed through Galilee; and he would not that any man should know it.	
22 And while they [2]abode in Galilee,		

Matt. 21:21	Mark 11:22, 23
[a] And Jesus answered and said unto them,	[a] And Jesus answering saith unto them, Have faith in God.
Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea,	23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass;
it shall be done. (§147)	he shall have it. (§147)

[1] Many authorities, some ancient, insert ver. 21, *But this kind goeth not out save by prayer and fasting.* See Mk. 9:29. [2] Some ancient authorities read *were gathering themselves together.* [3] Or, saying, *We could not cast it out.* [4] Many ancient authorities add *and fasting.*

Matt. 17	Mark 9	Luke 9
		But while all were marvelling at all the things which he did,
	31 For he taught his disciples, and said unto them,	
Jesus said unto them,		he said unto his disciples,
		44 Let these words sink into your ears:
[a]The Son of man shall be [1]delivered up into the hands of men;	[a]The Son of man is [2]delivered up into the hands of men,	[a]for the Son of man shall be [3]delivered up into the hands of men.
23 and they shall kill him,	and they shall kill him; and when he is killed,	
and the third day he shall be raised up.	after three days he shall rise again.	
	32 But they understood not the saying,	45 But they understood not this saying, and it was concealed from them, that they should not perceive it;
And they were exceeding sorry.	and were afraid to ask him.	and they were afraid to ask him about this saying.

91. THE TEMPLE TAX

Matt. 17:24–27

24 And when they were come to Capernaum, they that received the [4]half-shekel came to Peter, and said, Doth not your teacher pay the [4]half-shekel? 25 He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? 26 And when he said, From strangers, Jesus said unto him, Therefore the sons are free. 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [5]shekel: that take, and give unto them for me and thee.

DISCOURSE ON HUMILITY, §§92–98

92. WHO IS GREATEST?

Matt. 18:1–5	Mark 9:33–37	Luke 9:46–48
	33 And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way? 34 But they held their peace:	

[a] Cf. Matt. 16:21 (§87); 20:18 (§139). [a] Cf. Mark 8:31 (§87); 10:33, 34 (§139). [a] Cf. Luke 9:22 (§87); 17:25 (§133); 18:31–33 (§139).

[1] See ch. 10:4. [2] See ch. 3:19. [3] Or, *betrayed* [4] Gr. *didrachma*. Comp. marginal note on Lk. 15:8. [5] Gr. *stater*.

Matt. 18	Mark 9	Luke 9
1 In that hour came the disciples unto Jesus, saying, Who then is [1]greatest in the kingdom of heaven?	for they had disputed one with another on the way, who *was* the [1]greatest.	46 And there arose a [3]reasoning among them, which of them was the [1]greatest.
	35 And he sat down,	47 But when Jesus saw the [3]reasoning of their heart,
2 And he called to him	and called the twelve; and he saith unto them,	
[Matt. 23:11]		
[[c]But he that is [1]greatest among you shall be your [2]servant.] (§156)	[c]If any man would be first,	[Cf. vs. 48c below]
a little child, and set him in the midst of them,	he shall be last of all, and [2]servant of all.	
	36 And he took a little child, and set him in the midst of them: and taking him in his arms,	he took a little child, and set him by his side,
3 and said,	he said unto them,	48 and said unto them,
	[Mark 10:15]	[Luke 18:17]
Verily I say unto you, Except ye turn, and become	[Verily I say unto you, Whosoever shall not receive the kingdom of God	[Verily I say unto you, Whosoever shall not receive the kingdom of God
as little children, ye shall in no wise enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is the [1]greatest in the kingdom of heaven.	as a little child, he shall in no wise enter therein.] (§136)	as a little child, he shall in no wise enter therein.] (§136)
5 [b]And whoso shall receive	37 [b]Whosoever shall receive	[b]Whosoever shall receive

Matt. 20:26, 27	Mark 10:43, 44	Luke 22:26
[a] Not so shall it be among you: but whosoever would become great among you shall be your [4]minister; 27 and whosoever would be first among you shall be your [5]servant: (§140)	[a] But it is not so among you: but whosoever would become great among you, shall be your [4]minister; 44 and whosoever would be first among you, shall be [5]servant of all. (§140)	[a] But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. (§173)
Matt. 10:40		Luke 10:16
[b] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. (§75)		[b] He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. (§101)

[1] Gr. *greater.* [2] Or, *minister* [3] Or, *questioning* [4] Or, *servant* [5] Gr. *bondservant.*

Matt. 18	Mark 9	Luke 9
one such little child in my name receiveth me:	one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me. [Cf. vs. 35 above]	this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is [5]least among you all, the same is great.

93. THE MAN CASTING OUT DEMONS

	Mark 9:38–41	Luke 9:49, 50
	38 John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us. 39 But Jesus said, Forbid him not: for there is no man who shall do a [2]mighty work in my name, and be able quickly to speak evil of me. 40 For he that is not against us is for us.	49 And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us. 50 But Jesus said unto him, Forbid *him* not: for he that is not against you is for you.
[Matt. 10:42] [And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward.] (§75)	41 For whosoever shall give you a cup of water to drink, [3]because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.	

94. ON OFFENCES

Matt. 18:6–10	Mark 9:42–50	[Luke 17:2, 1]
6 but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that [1]a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.	42 And whosoever shall cause one of these little ones that believe [4]on me to stumble, it were better for him if [1]a great millstone were hanged about his neck, and he were cast into the sea.	[2 It were well for him if a millstone were hanged about his neck, and he were thrown into the sea,

[1] Gr. *a millstone turned by an ass.* [2] Gr. *power.* [3] Gr. *in name that ye are.* [4] Many ancient authorities omit *on me.* [5] Gr. *lesser.*

MATT. 18	MARK 9	[LUKE 17]
		rather than that he should cause one of these little ones to stumble.
7 Woe unto the world because of occasions of stumbling!		
for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!		1 And he said unto his disciples, It is impossible but that occasions of stumbling should come; but woe unto him, through whom they come!] (§131)
8 [a]And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. [Cf. vs. 8 above]	43 And if thy hand [Cf. vs. 45 below] cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into [1]hell, into the unquenchable fire[2]. 45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into [1]hell.	
9 [b]And if thine eye causeth thee to stumble, pluck it out, and cast it from thee:	47 [b]And if thine eye cause thee to stumble, cast it out:	

Matt. 5:30

[a] And if thy right hand
causeth thee to stumble,
cut it off,
and cast it from thee:
for it is profitable for thee that
one of thy members should perish,
and not thy whole body
go into [1]hell. (§37)

Matt. 5:29

[b] And if thy right eye
causeth thee to stumble,
pluck it out,
and cast it from thee:

[1] Gr. *Gehenna.* [2] Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

Matt. 18	Mark 9	
it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the [1]hell of fire.	it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into [3]hell; 48 where their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire[4].	
[Matt. 5:13*b*] [but if the salt have lost its savor, wherewith shall it be salted?] (§35)	50 Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.	[Luke 14:34] [Salt therefore is good: but if even the salt have lost its savor, wherewith shall it be seasoned?] (§124)
10 See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.[2]		

95. THE NINETY AND NINE

Matt. 18:12–14		[Luke 15:4–7]
12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.		[What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. [Cf. vs. 7 below]

for it is profitable for thee that
one of thy members should
perish,
and not thy whole body
be cast into [3]hell. (§37)

[1] Gr. *Gehenna of fire.* [2] Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* See Lk. 19:10. [3] Gr. *Gehenna.* [4] Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. 2:13.

MATT. 18		[LUKE 15]
		6 And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost.
14 Even so it is not [1]the will of [2]your Father who is in heaven,		7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, who need no repentance.]
[Cf. vs. 13 above]		(§125)
that one of these little ones should perish.		

96. CONCERNING RECONCILIATION

MATT. 18:15–17		[LUKE 17:3]
		[Take heed to yourselves:
15 And if thy brother sin [3]against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. 16 But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. 17 And if he refuse to hear them, tell it unto the [4]church: and if he refuse to hear the [4]church also, let him be unto thee as the Gentile and the [5]publican.		if thy brother sin, rebuke him; and if he repent, forgive him.] (§131)

97. BINDING AND LOOSING

MATT. 18:18–20		
18 Verily I say unto you, [a]What things soever ye shall bind on earth		

Matt. 16:19*b*

[a] and whatsoever
thou shalt bind on earth

[1] Gr. *a thing willed before your Father.* [2] Some ancient authorities read *my.* [3] Some ancient authorities omit *against thee.* [4] Or, *congregation* [5] See marginal note on ch. 5:46.

MATT. 18

shall be bound in heaven;
and what things soever
ye shall loose on earth
shall be loosed in heaven.
19 Again I say unto you,
that if two of you shall agree
on earth as touching anything
that they shall ask, it [1]shall
be done for them of my Father
who is in heaven. 20 For
where two or three are gath-
ered together in my name, there
am I in the midst of them.

98. ON FORGIVENESS

MATT 18:21-35

21 Then came Peter and said
to him, Lord, how oft shall
my brother sin against me,
and I forgive him?
until seven times?

22 Jesus saith unto him,
I say not unto thee,
Until seven times; but,
Until [2]seventy times seven.

23 Therefore is the kingdom
of heaven likened unto a cer-
tain king, who would make a
reckoning with his [3]servants.
24 And when he had begun to
reckon, one was brought unto
him, that owed him ten thou-
sand [4]talents. 25 But foras-
much as he had not *wherewith*
to pay, his lord commanded

[LUKE 17:4]

[And if he sin against thee

seven times in the day, and
seven times turn again to thee,
saying, I repent;

thou shalt forgive him.] (§131)

shall be bound in heaven;
and whatsoever
thou shalt loose on earth
shall be loosed in heaven. (§86)

[1] Gr. *shall become.* [2] Or, *seventy times and seven* [3] Gr. *bondservants.* [4] This talent was probably worth about £200, or $1000.

MATT. 18

him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The [1]servant therefore fell down and [2]worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 And the lord of that [1]servant, being moved with compassion, released him, and forgave him the [3]debt. 28 But that [1]servant went out, and found one of his fellow-servants, who owed him a hundred [4]shillings: and he laid hold on him, and took *him* by the throat, saying, Pay what thou owest. 29 So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. 30 And he would not: but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, Thou wicked [1]servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

[MARK 11:25]

[And whensoever ye stand praying,

[1] Gr. *bondservant.* [2] See marginal note on ch. 2:2. [3] Gr. *loan.* [4] The word in the Greek denotes a coin worth about eight pence half-penny, or nearly seventeen cents.

Matt. 18	[Mark 11]	
35 [a]So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.	forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.[1]] (§147)	

Matt. 6:15

[a] But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (§38)

[1] Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.* Comp. Mt. 6:15; 18:35.

PART IV

THE PEREAN MINISTRY

99. THE DEPARTURE FROM GALILEE

MATT. 19:1, 2	MARK 10:1	LUKE 9:51–56
1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond the Jordan; 2 and great multitudes followed him; and he healed them there. (+§134)	1 And he arose from thence, and cometh into the borders of Judæa and beyond the Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again.	51 And it came to pass, when the days [1]were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was *as though he were* going to Jerusalem. 54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them[2]? 55 But he turned, and rebuked them[3]. 56 And they went to another village.

[1] Gr. *were being fulfilled.* [2] Many ancient authorities add *even as Elijah did.* Comp. 2 K. 1:10–12. [3] Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives but to save* them. Comp. ch. 19:10; Jn. 3:17; 12:47.

100. ANSWERS TO THREE DISCIPLES

MATT. 8:19–22

19 And there came [1]a scribe,
and said unto him,
Teacher, I will follow thee
whithersoever thou goest.
20 And Jesus saith unto him,
The foxes have holes,
and the birds of the heaven
have [2]nests;
but the Son of man hath not
where to lay his head.
21 And another of the disciples
said unto him,
Lord, suffer me first to go
and bury my father.
22 But Jesus saith unto him,
Follow me; and
leave the dead to bury their
own dead. (+§66)

LUKE 9:57–62

57 And as they went on the
way,
a certain man
said unto him,
I will follow thee
whithersoever thou goest.
58 And Jesus said unto him,
The foxes have holes,
and the birds of the heaven
have [2]nests;
but the Son of man hath not
where to lay his head.
59 And he said unto another,
Follow me. But he said,
Lord, suffer me first to go
and bury my father.
60 But he said unto him,

Leave the dead to bury their
own dead; but go thou and
publish abroad the kingdom of
God.
61 And another also said,
I will follow thee, Lord; but
first suffer me to bid farewell
to them that are at my house.
62 But Jesus said unto him,
No man, having put his hand
to the plow, and looking back,
is fit for the kingdom of God.

101. MISSION OF THE SEVENTY

[MATT. 9:37, 38]

[Then saith he unto his disciples,
The harvest indeed is plenteous,
but the laborers are few.

LUKE 10:1–16

1 Now after these things the
Lord appointed seventy [3]others,
and sent them two and two
before his face into every city
and place, whither he himself
was about to come.
2 And he said unto them,
The harvest indeed is plenteous,
but the laborers are few:

[1] Gr. *one scribe.* [2] Gr. *lodging-places.* [3] Many ancient authorities add *and two*: and so in ver. 17.

[MATT. 9]

38 Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.] (§70)

[MATT. 10:16*a*]

[Behold, I send you forth as sheep in the midst of wolves:] (§72)

[MATT. 10:9, 10*a*]

[Get you no gold, nor silver,

nor brass in your [1]purses;

10 no wallet for your journey,

neither two coats,
nor shoes, nor staff:] (§71)

[MATT. 10:12, 13]

[And as ye enter into the house,

salute it.
13 And if the house be worthy,
let your peace come upon it:
but if it be not worthy,
let your peace return to you.] (§71)

[MATT. 10:10*b*]

[for the laborer is worthy of his food.] (§71)

[Cf. Matt. 10:8*a* below]

[MARK 6:8, 9]

[and he charged them that they

should take nothing for *their* journey,

save a staff only;
no bread, no wallet,

no [2]money in their [3]purse;

9 but *to go* shod with sandals:
and, *said he*, put not on two coats.] (§71)

LUKE 10

pray ye therefore the Lord
of the harvest, that he send
forth laborers into his harvest.

3 Go your ways;

behold, I send you forth as
lambs in the midst of wolves.

[LUKE 9:3]

[And he said unto them,
Take nothing for your journey,
4 Carry no purse,
neither staff,
no wallet, nor wallet, nor bread,
nor money,

no shoes;
neither have two coats.] (§71)

and salute no man on the way.
5 And into whatsoever house
ye shall [4]enter,
first say, Peace *be* to this house.
6 And if a son of peace be there,
your peace shall rest upon [5]him:
but if not,
it shall turn to you again.

7 And in that same house
remain, eating and drinking
such things as they give:
for the laborer is worthy of
his hire.
Go not from house to house.
8 And into whatsoever city
ye enter, and they receive you,
eat such things as are set be-
fore you:
9 and heal the sick
that are therein,

[1] Gr. *girdles.* [2] Gr. *brass.* [3] Gr. *girdle.* [4] Or, *enter first, say* [5] Or, *it*

[MATT. 10:7, 8a]
[And as ye go, preach, saying,

The kingdom
of heaven
is at hand.

8 Heal the sick, raise the dead,
cleanse the lepers, cast out
demons:] (§71)

[MATT. 10:14]
[[a]And whosoever

shall not receive you,
nor hear your words,
as ye go forth out of that house
or that city,
shake off the dust
of your feet.] (§71)

[MATT. 11:24]
[[b]But I say unto you
that it shall be more tolerable
for the land of Sodom in the day
of judgment,
than for thee.] (§47)

[MATT. 11:21–23a]
[Woe unto thee, Chorazin!
woe unto thee, Bethsaida!
for if the [1]mighty works had
been done in Tyre and Sidon
which were done in you, they

[MARK 6:11]
[[a]And whatsoever place

shall not receive you, and they
hear you not,
as ye go forth thence,

shake off the dust
that is under your feet
for a testimony unto them.] (§71)

LUKE 10 [LUKE 9:2]
and say unto [And he sent them
them, forth to preach
The kingdom the kingdom
of God of God,
is come nigh
unto you.

and to heal [2]the
sick.] (§71)

10 [a]But into whatsoever city
ye shall enter,
and they receive you not,

go out into the streets thereof
and say,
11 Even the dust from your city,
that cleaveth to our feet,
we wipe off against you:
nevertheless know this,
that the kingdom of God
is come nigh.
12 [b]I say unto you,
It shall be more tolerable
in that day for Sodom,

than for that city.

13 Woe unto thee, Chorazin!
woe unto thee, Bethsaida!
for if the [1]mighty works had
been done in Tyre and Sidon
which were done in you, they

Luke 9:5
[a] And as many as
receive you not,
when ye depart from that city,
shake off the dust from your feet
for a testimony against them.
(§71)

Matt. 10:15
[b] Verily I say unto you,
It shall be more tolerable
for the land of Sodom and Gomor-
rah in the day of judgment,
than for that city. (§71)

[1] Gr. *powers*. [2] Some ancient authorities omit *the sick*.

[MATT. 11]
would have repented long ago
in sackcloth and ashes.
22 But I say unto you,
it shall be more tolerable
for Tyre and Sidon in the day of
judgment,
than for you.
23 And thou, Capernaum, shalt
thou be exalted unto heaven?
thou shalt [1]go down
unto Hades:] (§47)

[MATT. 10:40]
[[a]He that receiveth you
receiveth me,

and he that receiveth me
receiveth
him that sent me.] (§75)

LUKE 10
would have repented long ago,
sitting in sackcloth and ashes.
14 But
it shall be more tolerable
for Tyre and Sidon in the
judgment,
than for you.
15 And thou, Capernaum, shalt
thou be exalted unto heaven?
thou shalt be brought down
unto Hades.

16 [a]He that heareth you
heareth me;
and he that rejecteth you
rejecteth me;
and he that rejecteth me
rejecteth
him that sent me.

102. THE RETURN OF THE SEVENTY

[MARK 16:18]
[they shall take up serpents,

and if they drink any deadly
thing,
it shall in no wise hurt them;
they shall lay hands on the sick,
and they shall recover.] (§185)

LUKE 10:17–24
17 And the seventy returned
with joy, saying, Lord, even the
demons are subject unto us
in thy name. 18 And he said
unto them, I beheld Satan fallen
as lightning from heaven.
19 Behold, I have given you
authority
to tread upon serpents
and scorpions, and over all
the power of the enemy:
and nothing

shall in any wise hurt you.

Matt. 18:5
[a] And whoso shall receive
one such little child
in my name
receiveth me: (§92)

Mark 9:37
[a] Whosoever shall receive
one of such little children
in my name,
receiveth me:
and whosoever receiveth me,
receiveth not me,
but him that sent me. (§92)

Luke 9:48*b*
[a] Whosoever shall receive
this little child
in my name
receiveth me:
and whosoever shall receive me
receiveth
him that sent me: (§92)

[1] Many ancient authorities read *be brought down.*

[MATT. 11:25–27]

[At that season
Jesus answered
and said,
I [1]thank thee, O Father,
Lord of heaven and earth,
that thou didst hide
these things from the wise and
understanding, and didst
reveal them unto babes:
26 yea, Father, [2]for so it was
well-pleasing in thy sight.
27 [a]All things have been
delivered unto me of my Father:
and no one knoweth
the Son,
save the Father;
neither doth any know the Father,
save the Son, and he to
whomsoever the Son willeth
to reveal *him*.] (§47)

[MATT. 13:16, 17]

[But blessed are your eyes, for
they see;
and your ears, for they hear.
17 For verily I say unto you, that
many prophets and righteous men
desired to see the things
which ye see, and saw them not;
and to hear the things which
ye hear, and heard them not.]
(§53)

LUKE 10

20 Nevertheless in this re-
joice not, that the spirits are
subject unto you; but rejoice
that your names are written
in heaven.

21 In that same hour
he rejoiced [3]in the Holy Spirit,
and said,
I [1]thank thee, O Father,
Lord of heaven and earth,
that thou didst hide
these things from the wise and
understanding, and didst
reveal them unto babes:
yea, Father; [2]for so it was
well-pleasing in thy sight.
22 [a]All things have been
delivered unto me of my Father:
and no one knoweth
who the Son is,
save the Father;
and who the Father is,
save the Son, and he to
whomsoever the Son willeth
to reveal *him*.
23 And turning to the disciples,

he said privately,
Blessed *are* the eyes which
see the things that ye see:

24 for I say unto you, that
many prophets and kings
desired to see the things
which ye see, and saw them not;
and to hear the things which
ye hear, and heard them not.

Matt. 28:18*b*

[a] All authority hath been
given unto me
in heaven and on earth. (§185)

[1] Or, *praise* [2] Or, *that* [3] Or, *by*

103. THE GOOD SAMARITAN

[MATT. 22:37–40]

[And he said unto him,

[1]Thou shalt love the Lord
thy God with all thy heart,
and with all thy soul,
and with all thy mind.

38 This is the great and first commandment.
39 [2]And a second like *unto it* is this,
[3]Thou shalt love
thy neighbor as thyself.
40 On these two commandments the whole law hangeth, and the prophets.] (§154)

[MARK 12:29–31]

[Jesus answered, The first is, [4]Hear, O Israel; [5]The Lord our God, the Lord is one:
30 and thou shalt love the Lord thy God [6]with all thy heart,
and [6]with all thy soul,
and [6]with all thy mind,
and [6]with all thy strength.

31 The second is this,
[3]Thou shalt love
thy neighbor as thyself.
There is none other commandment greater than these.] (§154)

LUKE 10:25–37

25 And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? 26 And he said unto him, What is written in the law? how readest thou?
27 And he answering said,

[1]Thou shalt love the Lord
thy God [6]with all thy heart,
and with all thy soul,
and with all thy strength,
and with all thy mind;

[3]and thy neighbor as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live. 29 But he, desiring to justify himself, said unto Jesus, And who is my neighbor? 30 Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And

[1] Dt. 6:5. [2] Or, *And a second is like unto it, Thou shalt love*, etc. [3] Lev. 19:18. [4] Dt. 6:4 ff. [5] Or, *The Lord is our God; the Lord is one* [6] Gr. *from.*

LUKE 10

in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two [1]shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. 36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? 37 And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

104. VISIT TO MARTHA AND MARY

LUKE 10:38–42

38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was [2]cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. 41 But the Lord answered and said unto her, [3] Martha, Martha, thou art anxious and troubled about many things: 42 [4]but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

105. CONCERNING PRAYER

LUKE 11:1–13

1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto

[1] See marginal note on ch. 7:41. [2] Gr. *distracted*. [3] A few ancient authorities read *Martha, Martha, thou art troubled; Mary hath chosen*, etc. [4] Many ancient authorities read *but few things are needful, or one.*

		LUKE 11
		him, Lord, teach us to pray, even as John also taught his disciples.
[MATT. 6:9–13a]		2 And he said unto them. When ye pray, say,
[After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth.	[Cf. Mark 14:36 and parallels (§174)]	[2]Father, Hallowed be thy name, Thy kingdom come.[3]
11 Give us this day [1]our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation,] (§38)	[Cf. Mark 14:38 and parallels (§174)]	3 Give us day by day [4]our daily bread. 4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation[5].
		5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have nothing to set before him; 7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? 8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him [6]as many as he needeth.
[MATT. 7:7–11]		
[Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:		9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

[1] Gr. *our bread for the coming day.* Or, *our needful bread* [2] Many ancient authorities read *Our Father, who art in heaven.* See Mt. 6:9. [3] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Mt. 6:10. [4] Gr. *our bread for the coming day.* Or, *our needful bread*: as in Mt. 6:11 [5] Many ancient authorities add *but deliver us from the evil* one (or, *from evil*). See Mt. 6:13. [6] Or, *whatsoever things*

[MATT. 7]		LUKE 11
8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; 10 or if he shall ask for a fish, will give him a serpent?		10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you that is a father shall his son ask [1]a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? 12 Or *if* he shall ask an egg, will he give him a scorpion?
11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?] (§41)		13 If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

THE DISCOURSE AGAINST THE PHARISEES, §§106–110

106. ON CASTING OUT DEMONS

[MATT. 9:32–34]		LUKE 11:14–28
[[a]And as they went forth, behold, there was brought to him a dumb man possessed with a demon.		14 [a]And he was casting out a demon *that was* dumb.

Matt. 12:22–24

[a] Then was brought unto him
[2] one possessed with a demon,
blind and dumb:
and he healed him, insomuch that
the dumb man spake and saw.
23 And all the multitudes were
amazed,
and said, Can this be the son of
David?
24 But when the Pharisees heard
it, they said,
This man doth not cast out
demons,
but [3]by [4]Beelzebub
the prince of the demons. (§50)

[1] Some ancient authorities omit *a loaf, and he give him a stone? or.* [2] Or, *a demoniac* [3] Or, *in* [4] Gr. *Beelzebul.*

[MATT. 9]

33 And
when the demon was cast out,
the dumb man spake:
and the multitudes marvelled,
saying, It was never so seen in
Israel.

34 But the Pharisees said,

[1]By the prince of the demons
casteth he out demons.] (§50)

[MATT. 12:38]

[Then certain of the scribes
and Pharisees answered him,
saying, Teacher, we would see
a sign from thee.] (§ 50)

[MATT. 12:25–30]

[And
knowing their thoughts
he said unto them,

Every kingdom divided
against itself
is brought to desolation;
and every city or house divided
against itself
shall not stand:

26 and if Satan casteth out Satan,
he is divided against himself; how
then shall his kingdom stand?

27 And if I [2]by [3]Beelzebub
cast out demons, [2]by whom
do your sons cast them out?
therefore shall they be your
judges.
28 But if I [2]by the Spirit of God
cast out demons,
then is the kingdom of God
come upon you.

[MARK 3:22–27, 30]

[And the scribes that came down
from Jerusalem said,
He hath [3]Beelzebub, and,
[1]By the prince of the demons
casteth he out the demons.

23 And he called them unto him,

and said unto them in parables,
How can Satan cast out Satan?
24 And if a kingdom be divided
against itself,
that kingdom cannot stand.
25 And if a house be divided
against itself,
that house will not be able to
stand.
26 And if Satan hath risen up
against himself, and is divided,
he cannot stand, but hath an end.
[Cf. vs. 30 below]

LUKE 11

And it came to pass,
when the demon was gone out,
the dumb man spake;
and the multitudes marvelled.

15 But some of them said,

[1]By [3]Beelzebub
the prince of the demons
casteth he out demons.

16 And others, trying *him*,

sought of him
a sign from heaven.

17 But he,
knowing their thoughts,
said unto them,

Every kingdom divided
against itself
is brought to desolation;
[4]and a house *divided*
against a house
falleth.

18 And if Satan also
is divided against himself, how
shall his kingdom stand?
because ye say that I cast out
demons [2]by [3]Beelzebub.
19 And if I [2]by [3]Beelzebub
cast out demons, by whom
do your sons cast them out?
therefore shall they be your
judges.
20 But if I by the finger of God
cast out demons,
then is the kingdom of God
come upon you.

[1] Or, *In* [2] Or, *in* [3] Gr. *Beelzebul.* [4] Or, *and house falleth upon house*

[MATT. 12]

29 Or how can one enter into
the house of the strong *man*,
and spoil his goods,
except he first bind the strong
man?

and then he will spoil his house.

30 He that is not with me
is against me;
and he that gathereth not
with me scattereth.] (§50)

[MATT. 12:43–45]

[But the unclean spirit,
when [1]he is gone out
of the man, passeth through
waterless places, seeking rest,
and findeth it not.
44 Then [1]he saith,
I will return into my
house whence I came out;
and when [1]he is come,
[1]he findeth it empty,
swept, and garnished.
45 Then goeth [1]he, and taketh
with [2]himself seven other spirits
more evil than [2]himself,
and they enter in and dwell
there:
and the last state of that man
becometh worse than the first.
Even so shall it be also unto this
evil generation.] (§50)

[MARK 3]

27 But no one can enter into
the house of the strong *man*,
and spoil his goods,
except he first bind the strong
man;

and then he will spoil his house.

30 because they said,
He hath an unclean spirit.] (§50)

LUKE 11

21 When the strong *man* fully
armed guardeth his own court,
his goods are in peace:
22 but when a stronger than
he shall come upon him, and
overcome him,
he taketh from him his whole
armor wherein he trusted,
and divideth his spoils.
23 He that is not with me
is against me;
and he that gathereth not
with me scattereth.
[Cf. vs. 18*b* above]

24 The unclean spirit
when [1]he is gone out
of the man, passeth through
waterless places, seeking rest,
and finding none,
[1]he saith,
I will turn back unto my
house whence I came out.
25 And when [1]he is come,
[1]he findeth it
swept and garnished.
26 Then goeth [1]he, and taketh
to him seven other spirits
more evil than [2]himself;
and they enter in and dwell
there:
and the last state of that man
becometh worse than the first.

27 And it came to pass, as
he said these things, a certain
woman out of the multitude
lifted up her voice, and said
unto him, Blessed is the womb
that bare thee, and the breasts
which thou didst suck. 28
But he said, Yea rather, blessed
are they that hear the word of
God, and keep it.

[1]Or, *it* [2] Or, *itself*

107. THE SIGN OF JONAH

[MATT. 12:39, 40, 42, 41]

[But he answered and said unto them,
[a]An evil and adulterous generation
seeketh after a sign;
and there shall no sign
be given to it
but the sign of Jonah the prophet:
40 for as Jonah was
three days and three nights
in the belly of the [1]whale;
so shall the Son of man
be three days and three nights
in the heart of the earth.
[Cf. vs. 41 below]
42 The queen of the south
shall rise up in the judgment
with this generation,
and shall condemn it:
for she came from the ends of
the earth to hear the wisdom
of Solomon; and behold,
[2]a greater than Solomon is here.
41 The men of Nineveh shall
stand up in the judgment
with this generation,
and shall condemn it:
for they repented
at the preaching of Jonah;
and behold, [2]a greater than
Jonah is here.] (§50)

LUKE 11:29–32

29 And when the multitudes were gathering together unto him,
he began to say,

[a]This generation is an evil generation:
it seeketh after a sign;
and there shall no sign
be given to it
but the sign of Jonah.
30 For even as Jonah became
a sign unto the Ninevites,

so shall also the Son of man
be to this generation.

31 The queen of the south
shall rise up in the judgment
with the men of this generation,
and shall condemn them:
for she came from the ends of
the earth to hear the wisdom
of Solomon; and behold,
[2]a greater than Solomon is here.
32 The men of Nineveh shall
stand up in the judgment
with this generation,
and shall condemn it:
for they repented
at the preaching of Jonah;
and behold, [2]a greater than
Jonah is here.

Matt. 16:4*a*

[a] An evil and adulterous generation
seeketh after a sign;
and there shall no sign
be given unto it,
but the sign of Jonah. (§84)

Mark 8:12*b*

[a] Why doth this generation
seek a sign? verily I say unto you,
There shall no sign
be given unto this generation.
(§84)

[1] Gr. *sea-monster.* [2] Gr. *more than.*

108. THE INNER LIGHT

[MATT. 5:15]

[a Neither do *men*
light a lamp,

and put it under the bushel,
but on the stand;
and it shineth unto all that are
in the house.] (§35)

[MATT. 6:22, 23]

[The lamp of the body
is the eye:
if therefore thine eye be single,
thy whole body shall be
full of light.
23 But if thine eye be evil,
thy whole body shall be full of
darkness.
If therefore
the light that is in thee
be darkness, how great is the
darkness!] (§39)

LUKE 11:33–36

33 aNo man,
when he hath lighted a lamp,
putteth it in a cellar,
neither under the bushel,
but on the stand,
that they which enter in
may see the light.

34 The lamp of thy body
is thine eye:
when thine eye is single,
thy whole body also is
full of light;
but when it is evil,
thy body also is full of
darkness.
35 Look therefore whether
the light that is in thee
be not darkness.

36 If therefore thy whole
body be full of light, having no
part dark, it shall be wholly
full of light, as when the lamp
with its bright shining doth
give thee light.

109. THE REBUKE OF THE PHARISEES

LUKE 11:37–44

37 Now as he spake, a Pharisee asketh him to [1]dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first bathed himself before [1]dinner.

MARK 4:21

a And he said unto them,
Is the lamp brought
to be put under the bushel,
or under the bed,
and not to be put on the stand?
(§55)

LUKE 8:16

a And no man
when he hath lighted a lamp,
covereth it with a vessel,
or putteth it under a bed;
but putteth it on a stand,
that they that enter in
may see the light. (§55)

[1] Gr. *breakfast.*

[MATT. 23:25, 26, 23]

[Woe unto you,
scribes and Pharisees, hypocrites!
for ye cleanse the outside of the
cup
and of the platter,
but within they are full
from extortion and excess.
26 Thou blind Pharisee,

cleanse first
the inside of the cup and of the
platter,
that the outside thereof
may become clean also.
23 Woe unto you,
scribes and Pharisees, hypocrites!
for ye tithe mint
and [1]anise and cummin,
and have left undone the weight-
ier matters of the law,
justice, and mercy, and faith:
but these ye ought to have done,
and not to have left the other
undone.] (§157)

[MATT. 23:6, 7]

[[a]and love
the chief place at feasts,

and the chief seats
in the synagogues,

[MARK 12:38, 39]

[And in his teaching he said,
[a]Beware of the scribes,
who desire to walk in long robes,

and *to have* salutations
in the marketplaces,
39 and chief seats
in the synagogues,

LUKE 11

39 And the Lord said unto
him,
Now ye
the Pharisees
cleanse the outside of the
cup
and of the platter;
but your inward part is full
of extortion and wickedness.
40 Ye foolish ones, did not he
that made the outside make
the inside also?
41 But give for alms
those things which [2]are within;

and behold, all things
are clean unto you.
42 But woe unto you
Pharisees!
for ye tithe mint
and rue and every herb,
and pass over

justice and the love of God:
but these ought ye to have done,
and not to leave the other
undone.

43 [a]Woe unto you Pharisees!
for ye love

the chief seats
in the synagogues,

Luke 20:46

[a] Beware of the scribes,
who desire to walk in long robes,
and love salutations
in the marketplaces,
and chief seats
in the synagogues,
and chief places at feasts; (§156)

[1] Or, *dill* [2] Or, *ye can*

[Matt. 23]	[Mark 12]	Luke 11
7 and the salutations in the marketplaces,		and the salutations in the marketplaces.
	and chief places at feasts:] (§156)	
and to be called of men, Rabbi.] (§156)		
[Matt. 23:27]		
[Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.] (§157)		44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

110. THE REBUKE OF THE SCRIBES

		Luke 11:45–54
		45 And one of the lawyers answering saith unto him, Teacher, in saying this thou reproachest us also.
		46 And he said, Woe unto you lawyers also! for ye load men with burdens grievous to be borne,
[Matt. 23:4]		
[Yea, they bind heavy burdens [1]and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger.] (§156)		and ye yourselves touch not the burdens with one of your fingers.
[Matt. 23:29–31]		
[Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, 30 and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.		47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them.

[1] Many ancient authorities omit *and grievous to be borne.*

[MATT. 23]

31 Wherefore ye witness to yourselves,

that ye are sons of them that slew the prophets.] (§157)

[MATT. 23:34–36]

[Therefore,

behold, I send unto you
prophets, and wise men, and scribes:
some of them shall ye
kill and crucify; and some of them shall ye scourge in your synagogues,
and persecute from city to city:
35 that upon you may come
all the righteous blood
shed on the earth,

from the blood of Abel the righteous
unto the blood of Zachariah son of Barachiah,
whom ye slew between the
sanctuary and the altar.
36 Verily I say unto you,
All these things shall come
upon this generation.] (§157)

LUKE 11

48 So ye are witnesses and

consent unto the works of your fathers:
for they killed them,

and ye build *their tombs*.

49 Therefore also said the wisdom of God,
I will send unto them
prophets and apostles;

and *some* of them they shall kill

and persecute;
50 that
the blood of all the prophets,
which was shed from the foundation of the world,
may be required of this generation;
51 from the blood of Abel

unto the blood of Zachariah,

who perished between the
altar and the [1]sanctuary:
yea, I say unto you,
it shall be required
of this generation.

52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And when he was come out from thence, the scribes and the Pharisees began to [2]press upon *him* vehemently, and to provoke him to speak of [3]many things; 54 laying wait for him, to catch something out of his mouth.

[1] Gr. *house.* [2] Or, *set themselves vehemently against* him [3] Or, *more*

CONCERNING TRUSTFULNESS AND WATCHFULNESS, §§111–117

111. CONCERNING FEARING AND TRUSTING GOD

[Matt. 16:6]	[Mark 8:15]	Luke 12:1–12
		1 In the mean time, when [1]the many thousands of the multitude were gathered together, insomuch that they trod one upon another,
[And Jesus said unto them,	[And he charged them, saying,	he began to [2]say unto his disciples first of all,
[a]Take heed and beware of the leaven of the Pharisees and Sadducees.] (§84)	[a]Take heed, beware of the leaven of the Pharisees and the leaven of Herod.] (§84)	[a]Beware ye of the leaven of the Pharisees, which is hypocrisy.
[Matt. 10:26*b*–33]		
[[b]for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops. 28 And be not afraid of them that kill the body, but are not able to kill the soul:		2 [b]But there is nothing covered up, that shall not be revealed; and hid, that shall not be known. 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

Matt. 16:11*b*

[a] But beware of the leaven of the Pharisees and Sadducees. (§84)

Mark 4:22

[b] For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. (§55)

Luke 8:17

[b] For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. (§55)

[1] Gr. *the myriads of.* [2] Or, *say unto his disciples, First of all beware ye.*

[MATT. 10]		LUKE 12
but rather		5 But I will warn you whom ye shall fear:
fear him who		Fear him, who after he hath killed
is able to destroy both soul and body in [1]hell.		hath [4]power to cast into [1]hell;
		yea, I say unto you, Fear him.
29 Are not two sparrows sold for a penny?		6 Are not five sparrows sold for two pence?
and not one of them shall fall on the ground without your Father:		and not one of them is forgotten in the sight of God.
30 [a]but the very hairs of your head are all numbered.		7 [a]But the very hairs of your head are all numbered.
31 Fear not therefore: ye are of more value than many sparrows.		Fear not: ye are of more value than many sparrows.
		8 And I say unto you,
32 Every one therefore who shall confess [2]me before men,		Every one who shall confess [2]me before men,
[3]him will I also confess before my Father who is in heaven.		[3]him shall the Son of man also confess before the angels of God:
	[MARK 8:38]	
33 [b]But whosoever shall deny me	[[b]For whosoever shall be ashamed of me and of my words	9 [b]but he that denieth me
before men,	in this adulterous and sinful generation,	in the presence of men
him will I also deny	the Son of man also shall be ashamed of him, when he cometh	shall be denied
before my Father who is in heaven.] (§73)	in the glory of his Father with the holy angels.] (§87)	in the presence of the angels of God.

Luke 21:18

[a] And not a hair of your head shall perish. (§161)

Luke 9:26

[b] For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and *the glory* of the Father, and of the holy angels. (§87)

[1] Gr. *Gehenna.* [2] Gr. *in me.* [3] Gr. *in him.* [4] Or, *authority*

[MATT. 12:31, 32]

[Therefore I say unto you,
Every sin and blasphemy
shall be forgiven unto men;

but the blasphemy against the Spirit
shall not be forgiven.
32 And whosoever shall speak a word
against the Son of man,
it shall be forgiven him;
but whosoever shall speak
against the Holy Spirit,
it shall not be forgiven him,
neither in this [1]world, nor in that
which is to come.] (§50)

[MARK 3:28, 29]

[Verily I say unto you,
All their sins
shall be forgiven unto the sons of men,
and their blasphemies wherewith soever they shall blaspheme:

[Cf. vs. 28 above]

29 but whosoever shall blaspheme
against the Holy Spirit
hath never forgiveness,
but is guilty of an eternal sin:] (§50)

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[Cf. vs. 10 below]

10 And every one who shall speak a word
against the Son of man,
it shall be forgiven him:
but unto him that blasphemeth
against the Holy Spirit
it shall not be forgiven.

[MATT. 10:19, 20]

[But when they deliver you up,

be not anxious how or what
ye shall speak:

for it shall be
given you in that hour
what ye shall speak.
20 For it is not ye that speak,
but the Spirit of your Father
that speaketh in you.] (§72)

[MARK 13:11]

[And when they lead you *to judgment*, and deliver you up,

be not anxious beforehand what
ye shall speak:

but whatsoever shall be
given you in that hour,
that speak ye;
for it is not ye that speak,
but the Holy Spirit.] (§161)

11 [a]And when they bring you

before the synagogues, and the rulers, and the authorities,
be not anxious how or what
ye shall answer,
or what ye shall say:
12 for the Holy Spirit shall
teach you in that very hour
what ye ought to say.

Luke 21:14, 15

[a] Settle it therefore in your hearts,
not to meditate beforehand how
to answer:
15 for I will
give you a mouth and wisdom,
which all your adversaries shall
not be able to withstand or to gainsay. (§161)

[1] Or, *age*

112. THE RICH FOOL

LUKE 12:13–21

13 And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. 14 But he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and keep yourselves from all covetousness: [1] for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. 19 And I will say to my [2]soul, [2]Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry. 20 But God said unto him, Thou foolish one, this night [3]is thy [2]soul required of thee; and the things which thou hast prepared, whose shall they be? 21 So is he that layeth up treasure for himself, and is not rich toward God.

113. CONCERNING GOD'S CARE

[MATT. 6:25–33]

[Therefore I say unto you,
Be not anxious for your life,
what ye shall eat,
or what ye shall drink;
nor yet for your body,
what ye shall put on.
Is not the life more than
the food,
and the body than the raiment?
26 Behold the birds of the heaven,
that they sow not,
neither do they reap,

nor gather into barns;
and your heavenly Father
feedeth them.
Are not ye of much more value
than they?
27 And which of you by being
anxious can add one cubit unto
[5]the measure of his life?

LUKE 12:22–34

22 And he said unto his disciples,
Therefore I say unto you,
Be not anxious for *your* [4]life,
what ye shall eat;

nor yet for your body,
what ye shall put on.
23 For the [4]life is more than
the food,
and the body than the raiment.
24 Consider the ravens,
that they sow not,
neither reap;
which have no store-chamber
nor barn;
and God
feedeth them:
of how much more value are
ye than the birds!
25 And which of you by being
anxious can add a cubit unto
[5]the measure of his life?
26 If then ye are not able to do

[1] Or, *for* even *in a man's abundance his life is not from the things which he possesseth* [2] Or, *life* [3] Gr. *they require thy soul.* [4] Or, *soul* [5] Or, *his stature*

[MATT. 6]

28 And why are ye anxious
concerning raiment?
Consider the lilies of the field,
how they grow;
they toil not, neither do they
spin:
29 yet I say unto you, that
even Solomon in all his glory
was not arrayed like one of
these.
30 But if God doth so clothe
the grass of the field,
which to-day is, and to-morrow
is cast into the oven,
shall he not much more *clothe*
you, O ye of little faith?
31 Be not therefore anxious, say-
ing,
What shall we eat?
or, What shall we drink?
or, Wherewithal shall we be
clothed?
32 [a]For after all these things
do the Gentiles
seek;
for your heavenly Father
knoweth that ye have need
of all these things.
33 But seek ye first his kingdom,
and his righteousness;
and all these things
shall be added unto you.] (§39)

[MATT. 6:19–21]

[Lay not up for yourselves treas-
ures upon the earth, where moth

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even that which is least,
why are ye anxious
concerning the rest?
27 Consider the lilies,
how they grow:
they toil not, neither do they
spin;
yet I say unto you,
Even Solomon in all his glory
was not arrayed like one of
these.
28 But if God doth so clothe
the grass in the field,
which to-day is, and to-morrow
is cast into the oven;
how much more *shall he clothe*
you, O ye of little faith?
29 And seek not ye

what ye shall eat,
and what ye shall drink,
neither be ye of doubtful mind.

30 [a]For all these things
do the nations of the world
seek after:
but your Father
knoweth that ye have need
of these things.
31 Yet seek ye [1]his kingdom,

and these things
shall be added unto you.
32 Fear not, little flock; for it is
your Father's good pleasure
to give you the kingdom.

33 Sell that which ye have,
and give alms;

Matt. 6:8

[a] Be not therefore like unto them:
for [2]your Father
knoweth what things ye have need
of, before ye ask him. (§38)

[1] Many ancient authorities read *the kingdom of God*. [2] Some ancient authorities read *God your Father*

[MATT. 6]		LUKE 12
and rust consume, and where thieves [1]break through and steal: 20 but lay up for yourselves		make for yourselves purses which wax not old,
treasures in heaven,		a treasure in the heavens that faileth not,
where neither moth nor rust doth consume, and where thieves do not [1]break through nor steal:		where no thief draweth near,
21 for where thy treasure is, there will thy heart be also.] (§39)		neither moth destroyeth. 34 For where your treasure is, there will your heart be also.

114. CONCERNING WATCHFULNESS

		LUKE 12:35–40
		35 Let your loins be girded about, and your lamps burning; 36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 37 Blessed are those [4]servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*.
[MATT. 24:43, 44]		39 [2]But know this, that if
[2]But know this, that if		the master of the house had
the master of the house had		known in what hour the thief
known in what watch the thief		was coming,
was coming,		he would have watched,
he would have watched,		and not have left his house
and would not have suffered his house		
to be [3]broken through.		to be [3]broken through.

[1] Gr. *dig through.* [2] Or, *But this ye know* [3] Gr. *digged through.* [4] Gr. *bondservants.*

[MATT. 24]

44 Therefore be ye also ready;
for in an hour that ye think not
the Son of man cometh.] (§164)

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40 Be ye also ready:
for in an hour that ye think not
the Son of man cometh.

115. THE FAITHFUL STEWARD

LUKE 12:41–48

41 And Peter said, Lord,
speakest thou this parable
unto us, or even unto all?

[MATT. 24:45–51]

[Who then is the faithful and
wise [1]servant, whom his lord
hath set over his household,
to give them their
food in due season?
46 Blessed is that [1]servant,
whom his lord when he cometh
shall find so doing.
47 Verily I say unto you,
that he will set him over all
that he hath.
48 But if that evil [1]servant shall
say in his heart,
My lord tarrieth;
49 and shall begin to beat
his fellow-servants,

and shall eat and drink
with the drunken;
50 the lord of that [1]servant
shall come in a day when he
expecteth not, and in an hour
when he knoweth not,
51 and shall [2]cut him asunder,
and appoint his portion with
the hypocrites:
[a]there shall be the weeping
and the gnashing of teeth.] (§165)

42 And the Lord said,
Who then is [3]the faithful and
wise steward, whom his lord
shall set over his household,
to give them their portion of
food in due season?
43 Blessed is that [1]servant,
whom his lord when he cometh
shall find so doing.
44 Of a truth I say unto you,
that he will set him over all
that he hath.
45 But if that [1]servant shall
say in his heart,
My lord delayeth his coming;
and shall begin to beat
the menservants and the maid-
servants,
and to eat and drink,
and to be drunken;
46 the lord of that [1]servant
shall come in a day when he
expecteth not, and in an hour
when he knoweth not,
and shall [2]cut him asunder,
and appoint his portion with
the unfaithful.

47 And that [1]servant, who
knew his lord's will, and made
not ready, nor did according to
his will, shall be beaten with
many *stripes;* 48 but he that

[a] Cf. § 45, p. 61.

[1] Gr. *bondservant.* [2] Or, *severely scourge him* [3] Or, *the faithful steward, the wise* man *whom etc.*

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knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

116. CONCERNING FIRE AND DIVISION

LUKE 12:49–53

49 I came to cast fire upon the earth; and [2]what do I desire, if it is already kindled?

[MARK 10:38*b*]

[[a]Are ye able to drink the cup that I drink?
or to be baptized with the baptism that I am baptized with?] (§140)

50 [a]But I have a baptism to be baptized with;
and how am I straitened till it be accomplished!

[MATT. 10:34–36]

[Think not that I came to [1]send peace on the earth:
I came not to [1]send peace, but a sword.

51 Think ye that I am come to give peace in the earth?
I tell you, Nay;
but rather division:
52 for there shall be from henceforth five in one house divided, three against two, and two against three.

35 For I came to set a man at variance against his father,
and
the daughter against her mother,
and the daughter in law against her mother in law:
36 and a man's foes shall be they of his own household.] (§74)

53 They shall be divided,
father against son, and son against father;
mother against daughter, and daughter against her mother;
mother in law against her daughter in law,
and daughter in law against her mother in law.

MARK 10:39*b*

[a] The cup that I drink ye shall drink;
and with the baptism that I am baptized withal
shall ye be baptized: (§140)

[1] Gr. *cast.* [2] Or, *how would I that it were already kindled!*

117. INTERPRETING THE TIMES

[MATT. 16:2, 3]

[But he answered and said unto them,
[1]When it is evening,

ye say,
It will be fair weather:
for the heaven is red.
3 And in the morning,

It will be foul weather to-day:

for the heaven is red and lowering.

Ye know how to discern
the face of the heaven;

but ye cannot *discern* the signs
of the times.] (§84)

[MATT. 5:25, 26]

[Agree
with thine adversary quickly,

while thou art with him
in the way;

lest haply the adversary
deliver thee to the judge,
and the judge [2]deliver
thee to the officer,
and thou be cast
into prison.
26 Verily I say unto thee,
Thou shalt by no means
come out thence, till thou have
paid the last farthing.] (§37)

LUKE 12:54–59

54 And he said to the multitudes also,
When ye see a cloud rising in the west,
straightway ye say,
There cometh a shower;
and so it cometh to pass.
55 And when *ye see* a south wind blowing, ye say,
There will be a [3]scorching heat;
and it cometh to pass.
56 Ye hypocrites,
ye know how to [4]interpret
the face of the earth and the heaven;
but how is it that ye know not
how to [4]interpret this time?
57 And why even of yourselves judge ye not what is right?

58 For as thou art going
with thine adversary before
the magistrate,

on the way
give diligence to be quit of him;
lest haply he
drag thee unto the judge,
and the judge shall deliver
thee to the [5]officer,
and the [5]officer shall cast thee
into prison.
59 I say unto thee,
Thou shalt by no means
come out thence, till thou have
paid the very last mite.

[1] The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities. [2] Some ancient authorities omit *deliver thee.* [3] Or, *hot wind* [4] Gr. *prove.* [5] Gr. *exactor.*

118. THE GALILEANS SLAIN BY PILATE

LUKE 13:1–9

1 Now there were some present at that very season who told him of the Galilæans, whose
blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them, Think
ye that these Galilæans were sinners above all the Galilæans, because they have suffered these
things? 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish. 4 Or
those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were
[1]offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye
repent, ye shall all likewise perish.

6 And he spake this parable; A certain man had a fig tree planted in his vineyard; and
he came seeking fruit thereon, and found none. 7 And he said unto the vinedresser, Behold,
these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth
it also cumber the ground? 8 And he answering saith unto him, Lord, let it alone this year
also, till I shall dig about it, and dung it: 9 and if it bear fruit thenceforth, *well*; but if not,
thou shalt cut it down.

119. THE WOMAN HEALED ON A SABBATH

LUKE 13:10–17

10 And he was teaching in one of the synagogues on the sabbath day. 11 And behold, a
woman that had a spirit of infirmity eighteen years; and she was bowed together, and could
in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her, Woman,
thou art loosed from thine infirmity. 13 And he laid his hands upon her: and immediately
she was made straight, and glorified God. 14 And the ruler of the synagogue, being moved
with indignation because Jesus had healed on the sabbath, answered and said to the multitude,
There are six days in which men ought to work: in them therefore come and be healed, and
not on the day of the sabbath. 15 But the Lord answered him, and said, [a]Ye hypocrites, doth
not each one of you on the sabbath loose his ox or his ass from the [2]stall, and lead him away
to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan had
bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath?
17 And as he said these things, all his adversaries were put to shame: and all the multitude
rejoiced for all the glorious things that were done by him.

120. PARABLES OF THE KINGDOM

[MATT. 13:31–33]	[MARK 4:30–32]	LUKE 13:18–21
[Another parable set he before them, saying,	[And he said,	18 He said therefore,
The kingdom of heaven	How shall we liken the kingdom of God? or in what parable shall we set it forth?	Unto what is the kingdom of God like? and whereunto shall I liken it?

[a] Cf. Luke 14:5 (§123).

[1] Gr. *debtors*. [2] Gr. *manger*.

[MATT. 13]

is like unto a grain of
mustard seed,
which a man took,
and sowed in his field:
32 which indeed is less than all
seeds;

but when it is grown,
it is greater than
the herbs,
and becometh a tree,
so that the birds of the heaven
come and
lodge in the branches
thereof. (§58)
33 Another parable spake he
unto them;

The kingdom of heaven
is like unto leaven,
which a woman took, and hid
in three [1]measures of meal,
till it was all leavened.] (§59)

[MARK 4]

31 [4]It is like a grain of
mustard seed,
which, when it
is sown upon the earth,
though it be less than all
the seeds that are upon the earth,
32 yet when it is sown,
groweth up,
and becometh greater than all
the herbs,
and putteth out great branches;
so that the birds of the heaven

can lodge under the shadow
thereof.] (§58)

LUKE 13

19 It is like unto a grain of
mustard seed,
which a man took,
and cast into his own garden;

and it grew,

and became a tree;
and the birds of the heaven

lodged in the branches
thereof.
20 And again he said,

Whereunto shall I liken
the kingdom of God?
21 It is like unto leaven,
which a woman took and hid
in three [1]measures of meal,
till it was all leavened.

121. THE QUESTION WHETHER FEW ARE SAVED

[MATT. 7:13, 14]

[Enter ye in
by the narrow gate:
for wide [2]is the gate, and broad
is the way, that leadeth to de-
struction, and many are they that
enter in thereby.
14 [3]For narrow is the gate,
and straitened the way, that
leadeth unto life.
and few are they that find it.] (§43)

LUKE 13:22–30

22 And he went on his way
through cities and villages,
teaching, and journeying on
unto Jerusalem. 23 And one
said unto him, Lord, are they
few that are saved? And he
said unto them,
24 Strive to enter in
by the narrow door:

for many, I say unto you,
shall seek to enter in,

and shall not be [5]able.

[1] The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half. [2] Some ancient authorities omit *is the gate*. [3] Many ancient authorities read *How narrow is the gate, etc.* [4] Gr. *As unto*. [5] Or, *able, when once*

[MATT. 25:11b, 12]

[Lord, Lord, open to us.
12 But he answered and said,
Verily I say unto you,
I know you not.] (§166)

[MATT. 7:23]

[And then will I profess unto them,
I never knew you:
depart from me,
ye that work iniquity.] (§43)

[MATT. 8:12]

[[a] but the sons of the kingdom
shall be cast forth
into the outer darkness:
there shall be the weeping
and the gnashing of teeth.]
(§45)

[Cf. Matt. 8:11 below]

[Cf. Matt. 8:12 above]

[MATT. 8:11]

[And I say unto you,
that many shall come
from the east and the west,

and shall [1]sit down with Abraham,
and Isaac, and Jacob,
in the kingdom of heaven:]
(§45)

LUKE 13

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying,

Lord, open to us;
and he shall answer and say to you,
I know you not whence ye are;
26 then shall ye begin to say,
We did eat and drink in thy presence, and thou didst teach in our streets;

27 and he shall say, I tell you,

I know not whence ye are;
depart from me,
all ye workers of iniquity.

[Cf. vs. 28 below]

28 [a]There shall be the weeping and the gnashing of teeth,

when ye shall see Abraham,
and Isaac, and Jacob, and all the prophets,
in the kingdom of God,
and yourselves
cast forth without.

29 And they shall come
from the east and west,
and from the north and south,
and shall [1]sit down

in the kingdom of God.

[a] Cf. §45, pp. 60, 61.

[1] Gr. *recline*.

[MATT. 19:30]
[a But many shall be last
that are first;
and first *that are* last.] (§137)

[MARK 10:31]
[a But many *that are* first
shall be last;
and the last first.] (§137)

LUKE 13
30 c And behold, there are last
who shall be first,
and there are first who shall be
last.

122. REPLY TO THE WARNING AGAINST HEROD

LUKE 13:31–35
31 In that very hour there
came certain Pharisees, saying
to him, Get thee out, and go
hence: for Herod would fain
kill thee. 32 And he said unto
them, Go and say to that fox,
Behold, I cast out demons and
perform cures to-day and to-
morrow, and the third *day* I
[2]am perfected. 33 Neverthe-
less I must go on my way to-
day and to-morrow and the *day*
following: for it cannot be
that a prophet perish out of
Jerusalem.

[MATT. 23:37–39]
[O Jerusalem, Jerusalem,
that killeth the prophets, and
stoneth them that are sent
unto her!
how often would I have gath-
ered thy children together,
even as a hen gathereth her
chickens under her wings,
and ye would not!
38 Behold your house is left
unto you [1]desolate.
39 For I say unto you,
Ye shall not see me henceforth,
till ye shall say,
Blessed *is* he that cometh
in the name of the Lord.] (§158)

34 O Jerusalem, Jerusalem,
that killeth the prophets, and
stoneth them that are sent
unto her!
how often would I have gath-
ered thy children together,
even as a hen *gathereth* her
own brood under her wings,
and ye would not!
35 Behold, your house is left
unto you *desolate:*
and I say unto you,
Ye shall not see me,
until ye shall say,
Blessed *is* he that cometh
in the name of the Lord.

Matt. 20:16
a So the last
shall be first,
and the first last. (§138)

[1] Some ancient authorities omit *desolate.* [2] Or, *end my course*

123. DISCOURSE AT THE TABLE OF A CHIEF PHARISEE

[MATT. 12:10*b*, 11]

[*a* And they asked him, saying,
Is it lawful to heal on the
sabbath day?

that they might accuse him.

11 And he said unto them,
What man shall there be of you,
that shall have one sheep,
and if this fall into a pit
on the sabbath day, will he not
lay hold on it, and lift it out?]
(§32)

[MARK 3:4]

[*a* And he saith unto them,
Is it lawful on the
sabbath day to do good, or to do
harm? to save a life, or to kill?

But they held their peace.] (§32)

LUKE 14:1–24

1 And it came to pass, when
he went into the house of one
of the rulers of the Pharisees on
a sabbath to eat bread, that
they were watching him. 2
And behold, there was before
him a certain man that had the
dropsy. 3 *a*And Jesus answer-
ing spake unto the lawyers and
Pharisees,
saying,
Is it lawful to heal on the
sabbath, or not?

4 But they held their peace.
And he took him, and healed
him, and let him go.
5 *b*And he said unto them,
Which of you
shall have [1] an ass or an ox
fallen into a well,
and will not straightway
draw him up on a sabbath day?
6 And they could not answer
again unto these things.

7 And he spake a parable unto
those that were bidden, when
he marked how they chose
out the chief seats; saying unto
them, 8 When thou art bidden
of any man to a marriage feast,
[2]sit not down in the chief seat;
lest haply a more honorable
man than thou be bidden of
him, 9 and he that bade thee
and him shall come and say

Luke 6:9

a And Jesus said unto them, I
ask you,
Is it lawful on the
sabbath to do good, or to do harm,
to save a life, or to destroy it? (§32)
b Cf. Luke 13:15 (§119).

[1] Many ancient authorities read *a son.* See ch. 13:15. [2] Gr. *recline not.*

[MATT. 23:12]
[a And whosoever shall
exalt himself
shall be humbled;
and whosoever shall humble
himself shall be exalted.] (§156)

[Cf. Matt. 22:1-10. (§151)]

LUKE 14

to thee, Give this man place;
and then thou shalt begin with
shame to take the lowest place.
10 But when thou art bidden,
go and sit down in the lowest
place; that when he that hath
bidden thee cometh, he may
say to thee, Friend, go up
higher: then shalt thou have
glory in the presence of all
that [1]sit at meat with thee.
11 [a]For every one that
exalteth himself
shall be humbled;
and he that humbleth
himself shall be exalted.

12 And he said to him also
that had bidden him, When
thou makest a dinner or a sup-
per, call not thy friends, nor
thy brethren, nor thy kinsmen,
nor rich neighbors; lest haply
they also bid thee again, and a
recompense be made thee. 13
But when thou makest a feast,
bid the poor, the maimed, the
lame, the blind: 14 and thou
shalt be blessed; because they
have not *wherewith* to recom-
pense thee: for thou shalt be
recompensed in the resurrec-
tion of the just.

15 And when one of them
that [2]sat at meat with him
heard these things, he said un-
to him, Blessed is he that shall
eat bread in the kingdom of
God. 16 But he said unto
him, A certain man made a
great supper; and he bade

LUKE 18:14*b*

[a] for every one that
exalteth himself
shall be humbled;
but he that humbleth
himself shall be exalted. (§134)

[1] Gr. *recline.* Comp. ch. 7:36, 37, marg. [2] Gr. *reclined.* Comp. ch. 7:36, 37, marg.

LUKE 14

many: 17 and he sent forth his [1]servant at supper time to say to them that were bidden, Come; for *all* things are now ready. 18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it; I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 And the [1]servant came, and told his lord these things. Then the master of the house being angry said to his [1]servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. 22 And the [1]servant said, Lord, what thou didst command is done, and yet there is room. 23 And the lord said unto the [1]servant, Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled. 24 For I say unto you, that none of these men that were bidden shall taste of my supper.

124. DISCOURSE ON COUNTING THE COST

[MATT. 10:37, 38]
[He that loveth father or mother more than me

LUKE 14:25–35

25 Now there went with him great multitudes: and he turned, and said unto them, 26 If any man cometh unto me, and hateth not his own father, and mother,

[1] Gr. *bondservant.*

[MATT. 10]

is not worthy of me;
and he that loveth
son or daughter more than me

is not worthy of me.
38 [a] And he that doth not take
his cross
and follow after me,
is not worthy of me.] (§74)

[MATT. 5:13b]

[but if the salt
have lost its savor,
wherewith shall it be salted?
it is thenceforth good for nothing,

[MARK 9:50a]

[Salt is good:
but if the salt
have lost its saltness,
wherewith will ye season it?]
(§94)

LUKE 14

and wife, and children,
and brethren, and sisters,
yea, and his own life also,
he cannot be my disciple.
27 [a] Whosoever doth not bear
his own cross,
and come after me,
cannot be my disciple.
28 For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, 30 saying, This man began to build, and was not able to finish. 31 Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. 33 So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple.

34 Salt therefore is good:
but if even the salt
have lost its savor,
wherewith shall it be seasoned?
35 It is fit neither for the land

Matt. 16:24b

[a] If any man would come after me,
let him deny himself,
and take up
his cross,
and follow me. (§87)

Mark 8:34b

[a] If any man would come after me,
let him deny himself,
and take up
his cross,
and follow me. (§87)

Luke 9:23b

[a] If any man would come after me,
let him deny himself,
and take up
his cross daily,
and follow me. (§87)

[MATT. 5]

but to be cast out and trodden under foot of men.] (§35)

LUKE 14

nor for the dunghill:
men cast it out.

[a]He that hath ears to hear,
let him hear.

PARABLES OF GRACE, §§125–127

125. THE LOST SHEEP

LUKE 15:1–7

1 Now all the [2]publicans and sinners were drawing near unto him to hear him. 2 And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying,
4 What man of you,
having a hundred sheep,
and having lost one of them,
doth not leave the ninety
and nine in the wilderness,
and go after that which is lost,

until he find it?
5 And when he hath found it,

he layeth it on his shoulders,
rejoicing.
[Cf. vs. 7 below]

6 And when he cometh home,
he calleth together his friends
and his neighbors, saying unto
them, Rejoice with me, for I have
found my sheep which was lost.
7 I say unto you, that even so
there shall be joy
in heaven
over one sinner that repenteth,

[MATT. 18: 12–14]

[How think ye? if any man
have a hundred sheep,
and one of them be gone astray,
doth he not leave the ninety
and nine,
and go unto the mountains, and
seek that which goeth astray?

13 And if so be that he find it,
verily I say unto you,

he rejoiceth over it
more than over the ninety and
nine which have not gone astray.

14 Even so
it is not [1]the will of [2]your Father
who is in heaven,

[a] Cf. §47, p. 63.

[1] Gr. *a thing willed before your Father.* [2] Some ancient authorities read *my.* [3] See marginal note n ch. 3:12.

[MATT. 18]
[Cf. vs. 13 above]

that one of these little ones should perish.] (§95)

LUKE 15

more than over ninety and nine righteous persons, who need no repentance.

126. THE LOST COIN

LUKE 15:8–10

8 Or what woman having ten [1]pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? 9 And when she hath found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. 10 Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

127. THE LOST SON

LUKE 15:11–32

11 And he said, A certain man had two sons: 12 and the younger of them said to his father, Father, give me the portion of [2]*thy* substance that falleth to me. And he divided unto them his living. 13 And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he would fain [3]have filled his belly with [4]the husks that the swine did eat: and no man gave unto him. 17 But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and [5]kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.[6] 22 But the father said to his [7]servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, *and* kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called to him one of the servants, and inquired what these things might be. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 But he was angry, and would not go in: and his father came out, and entreated him. 29 But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and *yet* thou never gavest me a kid, and I might make merry with my friends: 30 but when this thy son came,

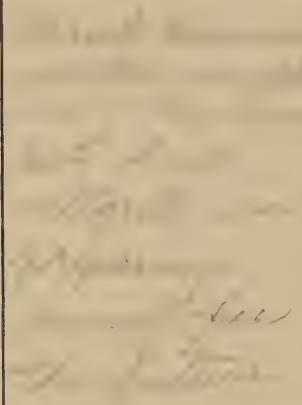
[1] Gr. *drachma*, a coin worth about eight pence, or sixteen cents. [2] Gr. *the*. [3] Many ancient authorities read *have been filled*. [4] Gr. *the pods of the carob tree*. [5] Gr. *kissed him much*. See ch. 7. 38, 45. [6] Some ancient authorities add *make me as one of thy hired servants*. See ver. 19. [7] Gr. *bondservants*.

LUKE 15

who hath devoured thy living with harlots, thou killedst for him the fatted calf. 31 And he said unto him, [1]Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again;* and *was* lost, and is found.

PARABLES OF WARNING, §§128–130

128. THE UNJUST STEWARD



LUKE 16:1–13

1 And he said also unto the disciples, There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. 3 And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? 6 And he said, A hundred [2]measures of oil. And he said unto him, Take thy [3]bond, and sit down quickly and write fifty. 7 Then said he to another, And how much owest thou? And he said, A hundred [4]measures of wheat. He saith unto him, Take thy [3]bond, and write fourscore. 8 And his lord commended [5]the un-

[1] Gr. *Child.* [2] Gr. *baths*, the bath being a Hebrew measure. See Ezek. 45:10, 11, 14. [3] Gr. *writings.* [4] Gr. *cors*, the cor being a Hebrew measure. See Ezek. 45:14. [5] Gr. *the steward of unrighteousness.*

[MATT. 6:24]

[No man can serve two masters:
for either he will hate the one,
and love the other;
or else he will hold to one,
and despise the other.
Ye cannot serve God and mammon.] (§39)

LUKE 16

righteous steward because he had done wisely: for the sons of this [1]world are for their own generation wiser than the sons of the light. 9 And I say unto you, Make to yourselves friends [2]by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches?* 12 And if ye have not been faithful in that which is another's, who will give you that which is [3]your own?

13 No [4]servant can serve two masters:
for either he will hate the one,
and love the other;
or else he will hold to one,
and despise the other.
Ye cannot serve God and mammon.

129. CONCERNING THE LAW AND THE KINGDOM

LUKE 16:14–18

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. 15 And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among

[1] Or, *age* [2] Gr. *out of.* [3] Some ancient authorities read *our own.* [4] Gr. *household-servant.*

[MATT. 11:13, 12]

[13 For all the prophets and the law prophesied until John.
12 And from the days of John the Baptist until now
the kingdom of heaven

suffereth violence,
and men of violence take it by force.] (§47)

[MATT 5:18]

[For verily I say unto you,
Till heaven and earth pass away,
one jot or one tittle
shall in no wise pass away from the law,
till all things be accomplished.] (§36)

[MATT. 5:32]

[[a]but I say unto you,
that every one that putteth away his wife,
saving for the cause of fornication,

maketh her an adulteress:
and whosoever shall marry her
when she is put away

committeth adultery.] (§37)

LUKE 16

men is an abomination in the sight of God.
16 The law and the prophets *were* until John:
from that time

the [1]gospel of the kingdom of God
is preached,
and every man entereth violently into it.

17 But it is easier for
heaven and earth to pass away,
than for one tittle
of the law to fall.

18 [a]Every one that putteth away his wife,

and marrieth another,
committeth adultery:
and he that marrieth one
that is put away
from a husband
committeth adultery.

Matt. 19:9

[a] And I say unto you,
Whosoever shall put
away his wife,
[2] except for fornication,
and shall marry another,
committeth adultery:
[3] and he that marrieth her
when she is put away
committeth adultery. (§135)

Mark 10:11

[a] And he saith unto them,
Whosoever shall put
away his wife,

and marry another,
committeth adultery against her:
(§135)

[1] Or, *good tidings:* comp. ch. 3:18. [2] Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress:* as in ch. 5:32. [3] The following words, to the end of the verse, are omitted by some ancient authorities.

130. THE RICH MAN AND LAZARUS

LUKE 16:19–31

19 Now there was a certain rich man, and he was clothed in purple and fine linen, [1]faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at his gate, full of sores, 21 and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, [2]Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. 26 And [3]besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 But Abraham saith, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. 31 And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

131. CONCERNING FORGIVENESS AND FAITH

[MATT. 18:7, 6]		LUKE 17:1–10
		1 And he said unto his disciples,
[7 Woe unto the world because of occasions of stumbling!		
for it must needs be that the occasions come;		It is impossible but that occasions of stumbling should come;
but woe to that man through whom the occasion cometh!		but woe unto him, through whom they come!
	[MARK 9:42]	
6 but whoso shall cause one of these little ones that believe on me to stumble,	[And whosoever shall cause one of these little ones that believe [5]on me to stumble,	
it is profitable for him that [4]a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.] (§94)	it were better for him if [4]a great millstone were hanged about his neck, and he were cast into the sea.] (§94)	2 It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should

[1] Or, *living in mirth and splendor every day* [2] Gr. *Child.* [3] Or, *in all these things* [4] Gr. *a millstone turned by an ass.* [5] Many ancient authorities omit *on me.*

		Luke 17
		cause one of these little ones to stumble. 3 Take heed to yourselves:
[Matt. 18:15]		
[And if thy brother sin [1]against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.] (§96)		if thy brother sin, rebuke him; and if he repent, forgive him.
[Matt. 18:21, 22]		
[Then came Peter and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?		4 And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent;
22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until [2]seventy times seven.] (§98)		thou shalt forgive him.
		5 And the apostles said unto the Lord, Increase our faith.
[Matt. 21:21]	[Mark 11:22, 23]	
[[a]And Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree,	[[a]And Jesus answering saith unto them, Have faith in God. 23 Verily I say unto you,	6 [a]And the Lord said, If ye had faith as a grain of mustard seed,

Matt. 17:20*b*

[a] for verily I say unto you,
If ye have faith as a grain of
mustard seed,
ye shall say
unto this mountain,
Remove hence
to yonder place;
and it shall remove;
and nothing shall be impossible
unto you.[3] (§89)

[1] Some ancient authorities omit *against thee.* [2] Or, *seventy times and seven* [3] Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mk. 9:29.

[Matt. 21]	[Mark 11]	Luke 17
but even if ye shall say unto this mountain, Be thou taken up and cast into the sea,	Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass;	ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea;
it shall be done.] (§147)	he shall have it.] (§147)	and it would obey you. 7 But who is there of you, having a [1]servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; 8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank the [1]servant because he did the things that were commanded? 10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable [2]servants; we have done that which it was our duty to do.

132. THE TEN LEPERS

Luke 17:11–19

11 And it came to pass, [3]as they were on the way to Jerusalem, that he was passing [4]along the borders of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: 13 and they lifted up their voices, saying, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; 16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were not the ten cleansed? but where are the nine? 18 [5]Were there none found that returned to give glory to God, save this [6]stranger? 19 And he said unto him, Arise, and go thy way: thy faith hath [7]made thee whole.

[1] Gr. *bondservant.* [2] Gr. *bondservants.* [3] Or, *as he was* [4] Or, *through the midst of etc.* [5] Or, *There were none found . . . save this stranger* [6] Or, *alien* [7] Or, *saved thee*

133. THE COMING OF THE KINGDOM

[MATT. 24:23, 26, 27]

[Then if any man shall say unto you,
Lo, here is the Christ,
or, Here;
believe [1]*it* not. . . .

26 If therefore they shall say unto you,
Behold, he is in the wilderness;
go not forth: Behold, he is in the inner chambers;
believe [2]*it* not. . . .
27 For as the lightning
cometh forth from the east,

and is seen even unto the west;

so shall be the [3]coming of the Son of man.] (§162)

[MATT. 16:21]

[[a]From that time began [4]Jesus to show unto his disciples,
that he must go unto Jerusalem,
and suffer many things

[MARK 13:21]

[And then if any say unto you,
Lo, here is the Christ;
or, Lo, there:
believe [2]*it* not:] (§162)

[MARK 8:31]

[[a]And he began to teach them,

that the Son of man must
suffer many things,
and be rejected

LUKE 17:20–18:8

20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: 21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is [5]within you.
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.
23 And they shall say to you,
Lo, there!
Lo, here!
go not away,
nor follow after *them*:
[Cf. vs. 23 above]

24 for as the lightning,
when it lighteneth out of the one part under the heaven,
shineth unto the other part under heaven;
so shall the Son of man be [6]in his day.

25 [a]But first must he
suffer many things
and be rejected

Luke 9:22
[a] saying,
The Son of man must
suffer many things,
and be rejected

[a] Cf. Matt. 17:22, 23 (§90); 20:18 (§139)

[a] Cf. Mark 9:31 (§90); 10:33, 34 (§139)

[1] Or, *him* [2] Or, *them* [3] Gr. *presence.* [4] Some ancient authorities read *Jesus Christ.* [5] Or, *in the midst of you* [6] Some ancient authorities omit *in his day.*

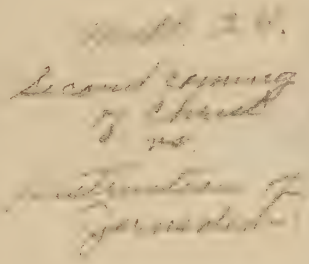
[MATT. 16]
of the elders and chief priests and scribes,
and be killed, and the third day be raised up.] (§87)

[MARK 8]
by the elders, and the chief priests, and the scribes,
and be killed, and after three days rise again.] (§87)

LUKE 17
of this generation.

[MATT. 24:37–39]
[And as *were*
the days of Noah,
so shall be
the [1]coming of the Son of man.
38 For as in those days which were before the flood
they were eating and drinking,
marrying and giving in marriage,

until the day that Noah
entered into the ark,
39 and they knew not
until the flood came,
and took them all away;
so shall be the [1]coming of the Son of man.] (§164)



26 And as it came to pass
in the days of Noah,
even so shall it be also in
the days of the Son of man.

27 They ate, they drank,
they married, they were given in marriage,
until the day that Noah
entered into the ark,

and the flood came,
and destroyed them all.

28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed. 31 In that day,

[MATT. 24:17, 18]
[[a]let him that is on the housetop

[MARK 13:15, 16]
[[a]and let him that is on the housetop

[a]he that shall be on the housetop,
and his goods in the house,

of the elders and chief priests and scribes,
and be killed, and the third day be raised up. (§87)
Cf. also 9:44 (§90); 18:31–33 (§139)

[a] Cf. Luke 21:21 (§162)

[1] Gr. *presence.*

[MATT. 24]

not go down
to take out the things that are in his house:
18 and let him that is in the field
not return back to take his cloak.]
(§162)

[MATT. 16:25]

[[a]For whosoever would save his life
shall lose it:
and whosoever shall lose his life for my sake
shall find it.] (§87)

[MATT. 24:40, 41]

[Then shall
two men be in the field;
one is taken,
and one is left:
41 two women *shall be*
grinding at the mill;
one is taken,
and one is left.] (§164)

[MATT. 24:28]

[Wheresoever the carcase is,
there will the [1]eagles
be gathered together.] (§162)

[MARK 13]

not go down, nor enter in,
to take anything out of his house:

16 and let him that is in the field
not return back to take his cloak.]
(§162)

[MARK 8:35]

[[a]For whosoever would save his life
shall lose it;
and whosoever shall lose his life
for my sake and the [2]gospel's
shall save it.] (§87)

where? –
Wherever the [illegible] exists there will the judgment take place

LUKE 17

let him not go down
to take them away:

and let him that is in the field
likewise not return back.

32 Remember Lot's wife.

33 [a]Whosoever shall seek to gain his life
shall lose it:
but whosoever shall lose *his life*

shall [3]preserve it.
34 I say unto you,

In that night there shall be
two men on one bed;
the one shall be taken,
and the other shall be left.
35 There shall be two women
grinding together;
the one shall be taken,
and the other shall be left.[4]
37 And they answering say
unto him, Where, Lord?
And he said unto them,

Where the body *is*,
thither will the [1]eagles also
be gathered together.

18:1 And he spake a parable
unto them to the end that they
ought always to pray, and not
to faint; 2 saying, There was
in a city a judge, who feared
not God, and regarded not

Matt. 10:39

[a] He that [5]findeth his life
shall lose it;
and he that [6]loseth his life
for my sake
shall find it. (§74)

Luke 9:24

[a] For whosoever would save his life
shall lose it;
but whosoever shall lose his life
for my sake,
the same shall save it. (§87)

[1] Or, *vultures* [2] See marginal note on ch. 1:1. [3] Gr. *save it alive.* [4] Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.* Mt. 24:40. [5] Or, *found* [6] Or, *lost*

LUKE 18

man: 3 and there was a widow in that city; and she came oft unto him, saying, [1]Avenge me of mine adversary. 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, [2]lest she [3]wear me out by her continual coming. 6 And the Lord said, Hear what [4]the unrighteous judge saith. 7 And shall not God avenge his elect, that cry to him day and night, [5]and *yet* he is longsuffering over them? 8 I say unto you, that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find [6]faith on the earth?

134. THE PHARISEE AND THE PUBLICAN

LUKE 18:9–14

9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set [7]all others at nought: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a [8]publican. 11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this [8]publican. 12 I fast twice in the week; I give tithes of all that I get. 13 But the [8]publican, standing afar off, would not lift up so much as his eyes

[1] Or, *Do me justice of:* and so in ver. 5, 7, 8. [2] Or, *lest at last by her coming she wear me out* [3] Gr. *bruise.* [4] Gr. *the judge of unrighteousness.* [5] Or, *and is he slow to punish on their behalf?* [6] Or, *the faith* [7] Gr. *the rest.* [8] See marginal note on ch. 3:12.

[MATT. 23:12]
[a And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.] (§156)

LUKE 18
unto heaven, but smote his breast, saying, God, 6be thou merciful to me 7a sinner. 14 I say unto you, This man went down to his house justified rather than the other: a for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

135. CONCERNING DIVORCE

MATT. 19:3–12

3 And there came unto him 1Pharisees, trying him, and saying, Is it lawful *for a man* to put away his wife for every cause?

4 And he answered and said,

[Cf. vss. 7, 8 below]

Have ye not read, 2that he who 3made *them* from the beginning

made them male and female, 5 and said, 4For this cause shall a man leave his father and mother,

MARK 10:2–12

2 And there came unto him Pharisees, and asked him, Is it lawful for a man to put away *his* wife?

trying him.
3 And he answered and said unto them, 5What did Moses command you?
4 And they said, Moses suffered to write a bill of divorcement, and to put her away.
5 But Jesus said unto them, For your hardness of heart he wrote you this commandment.

6 But from the beginning of the creation, Male and female made he them.

7 For this cause shall a man leave his father and mother,

Luke 14:11
a For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted. (§123)

1 Many authorities, some ancient, insert *the*. 2 Gen. 1:27; 5:2. 3 Some ancient authorities read *created*. 4 Gen. 2:24. 5 Dt. 24:1, 3. 6 Or, *be thou propitiated* 7 Or, *the sinner*

MATT. 19	MARK 10	
and shall cleave to his wife; and the two shall become one flesh? 6 So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. 7 They say unto him, [1]Why then did Moses command to give a bill of divorcement, and to put *her* away? 8 He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the be- ginning it hath not been so.	[4]and shall cleave to his wife; 8 and the two shall become one flesh: so that they are no more two, but one flesh. 9 What therefore God hath joined together, let not man put asunder. [Cf. vss. 3–5 above]	
	10 And in the house the dis- ciples asked him again of this matter.	
9 [a]And I say unto you, Whosoever shall put away his wife, [2]except for fornication, and shall marry another, committeth adultery: [3]and he that marrieth her when she is put away committeth adultery. 10 The disciples say unto him, If the case of the man is so with his wife, it is not expe- dient to marry. 11 But he said unto them, Not all men	11 [a]And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: 12 and if she herself shall put away her husband, and marry another, she committeth adultery.	[LUKE 16:18] [[a]Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.] (§129)

Matt. 5:32

[a] but I say unto you,
that every one that putteth
away his wife,
saving for the cause of fornication,
maketh her an adulteress:
and whosoever shall marry her
when she is put away
committeth adultery. (§37)

[1] Dt. 24:1–4. [2] Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress:* as in ch. 5:32. [3] The following words, to the end of the verse, are omitted by some ancient authorities. [4] Some ancient authorities omit *and shall cleave to his wife.*

MATT. 19

can receive this saying, but they to whom it is given. 12 For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

136. BLESSING LITTLE CHILDREN

MATT. 19:13–15

13 Then were there brought unto him little children, that he should lay his hands on them, and pray:
and the disciples rebuked them.
14 But Jesus

said,
Suffer the little children, and forbid them not, to come unto me:

for [1]to such belongeth the kingdom of heaven.

[MATT. 18:3*b*]

[Verily I say unto you,

Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.] (§92)

15 And he laid his hands on them, and departed thence.

MARK 10:13–16

13 And they were bringing unto him little children, that he should touch them:

and the disciples rebuked them.
14 But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children

to come unto me; forbid them not: for [1]to such belongeth the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God

as a little child, he shall in no wise enter therein.

16 And he took them in his arms, and blessed them, laying his hands upon them.

LUKE 18:15–17

15 And they were bringing unto him also their babes, that he should touch them:

but when the disciples saw it, they rebuked them.
16 But Jesus

called them unto him, saying, Suffer the little children

to come unto me, and forbid them not: for [1]to such belongeth the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God

as a little child, he shall in no wise enter therein.

[1] Or, *of such is*

137. THE RICH YOUNG MAN

MATT. 19:16–30	MARK 10:17–31	LUKE 18:18–30
	17 And as he was going forth [5]into the way,	
16 And behold, one came to him	there ran one to him,	18 And a certain ruler
	and kneeled to him,	
and said,	and asked him,	asked him, saying,
[1]Teacher,	Good Teacher,	Good Teacher,
what good thing shall I do,	what shall I do	what shall I do
that I may have eternal life?	that I may inherit eternal life?	to inherit eternal life?
17 And he said unto him,	18 And Jesus said unto him,	19 And Jesus said unto him,
[2]Why askest thou me concerning that which is good?	Why callest thou me good?	Why callest thou me good?
One there is who is good:	none is good save one, *even* God.	none is good, save one, *even* God.
but if thou wouldest enter into life,		
keep the commandments.	19 Thou knowest the commandments,	20 Thou knowest the commandments,
18 He saith unto him, Which?		
And Jesus said,		
[3]Thou shalt not kill,	[3]Do not kill,	
Thou shalt not commit adultery,	Do not commit adultery,	[3]Do not commit adultery,
		Do not kill,
Thou shalt not steal,	Do not steal,	Do not steal,
Thou shalt not bear false witness,	Do not bear false witness,	Do not bear false witness,
	Do not defraud,	
19 Honor thy father and thy mother;	Honor thy father and mother.	Honor thy father and mother.
[a]and, [4]Thou shalt love thy neighbor as thyself.		
20 The young man saith unto him,	20 And he said unto him, Teacher,	21 And he said,
All these things have I observed: what lack I yet?	all these things have I observed from my youth.	All these things have I observed from my youth up.
	21 And Jesus looking upon him loved him,	22 And when Jesus heard it,
21 Jesus said unto him, If thou wouldest be perfect,	and said unto him, One thing thou lackest:	he said unto him, One thing thou lackest yet:

[a] Cf. Matt. 22:39; Mark 12:31 (§154); Luke 10:27 (§103).

[1] Some ancient authorities read *Good Teacher.* See Mk. 10:17; Lk. 18:18. [2] Some ancient authorities read *Why callest thou me good? None is good save one,* even *God.* See Mk. 10:18; Lk. 18:19. [3] Ex. 20:12–16; Dt. 5:16–20. [4] Lev. 19:18. [5] Or, *on his way*

MATT. 19	MARK 10	LUKE 18
go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But when the young man heard the saying, he went away sorrowful; for he was one that had great possessions.	go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. 22 But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.	sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. 23 But when he heard these things, he became exceeding sorrowful; for he was very rich.
23 And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.	23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it [1]for them that trust in riches to enter into the kingdom of God!	24 And Jesus seeing him said, How hardly shall they that have riches enter into the kingdom of God!
24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 25 And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? 26 And Jesus looking upon *them* said to them, With men this is impossible; but with God all things are possible. 27 Then answered Peter and said unto him,	25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they were astonished exceedingly, saying [2]unto him, Then who can be saved? 27 Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God. 28 Peter began to say unto him,	25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Then who can be saved? 27 But he said, The things which are impos- sible with men are possible with God. 28 And Peter said,

[1] Some ancient authorities omit *for them that trust in riches.* [2] Many ancient authorities read *among themselves.*

Matt. 19	Mark 10	Luke 18
Lo, we have left all, and followed thee; what then shall we have?	Lo, we have left all, and have followed thee.	Lo, we have left [5]our own, and followed thee.
28 And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.	29 Jesus said, Verily I say unto you,	29 And he said unto them, Verily I say unto you, [Luke 22:30*b*] [and ye shall sit on thrones judging the twelve tribes of Israel.] (§173)
29 And every one that hath left houses, or brethren, or sisters, or father, or mother, [1]or children, or lands, for my name's sake, shall receive [2]a hundredfold, and shall inherit eternal life.	There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the [3]gospel's sake, 30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the [4]world to come eternal life.	There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, 30 who shall not receive manifold more in this time, and in the [4]world to come eternal life.
30 [a]But many shall be last *that are* first; and first *that are* last.	31 [a] But many *that are* first shall be last; and the last first.	[Luke 13:30] [[a]And behold, there are last who shall be first, and there are first who shall be last.] (§121)

138. THE VINEYARD AND THE HUSBANDMEN

Matt. 20:1–16		
1 For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire		

Matt. 20:16

[a] So the last shall be first, and the first last. (§138)

[1] Many ancient authorities add *or wife*: as in Lk. 18:29. [2] Some ancient authorities read *manifold*. [3] See marginal note on ch. 1:1. [4] Or, *age* [5] Or, *our own* homes. See Jn. 19:27.

MATT. 20

laborers into his vineyard. 2 And when he had agreed with the laborers for a [1]shilling a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing in the market-place idle; 4 and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and the ninth hour, and did likewise. 6 And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard. 8 And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. 9 And when they came that *were hired* about the eleventh hour, they received every man a [1]shilling. 10 And when the first came, they supposed that they would receive more; and they likewise received every man a [1]shilling. 11 And when they received it, they murmured against the householder, 12 saying, These last have spent *but* one hour, and thou hast made them equal unto us, who have borne the burden of the day and the [2]scorching heat. 13 But he answered and said to one of them, Friend, I do

[1] See marginal note on ch. 18:28. [2] Or, *hot wind*

MATT. 20		
thee no wrong: didst not thou agree with me for a [1]shilling? 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?		
16 [a]So the last shall be first,		[LUKE 13:30]
and the first last.		[[a]And behold, there are last who shall be first, and there are first who shall be last.] (§121)

139. THE PREDICTION OF THE CRUCIFIXION

MATT. 20:17–19	MARK 10:32–34	LUKE 18:31–34
17 And as Jesus was going up to Jerusalem,	32 And they were on the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid.	
he took the twelve disciples apart, and on the way he said unto them,	And he took again the twelve, and began to tell them the things that were to happen unto him, 33 *saying*,	31 And he took unto him the twelve, and said unto them,
18 Behold, we go up to Jerusalem;	Behold, we go up to Jerusalem;	Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished
[b]and the Son of man shall be [2]delivered unto the chief priests and scribes; and they shall condemn him to death,	[b]and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death,	[b]unto the Son of man.
19 and shall deliver him unto the Gentiles	and shall deliver him unto the Gentiles:	32 For he shall be [3]delivered up unto the Gentiles,

Matt. 19:30	Mark 10:31	
[a] But many shall be last *that are* first; and first *that are* last. (§137)	[a] But many *that are* first shall be last; and the last first. (§137)	
[b] Cf. Matt. 16:21 (§87); 17:22, 23 (§ 90)	[b] Cf. Mark 8:31 (§87); 9:31 (§90)	[b] Cf. Luke 9:22 (§87); 44 (§90); 17:25 (§133)

[1] See marginal note on ch. 18:28. [2] See ch. 10:4. [3] Or, *betrayed*

MATT. 20	MARK 10	LUKE 18
to mock,	34 and they shall mock him,	and shall be mocked, and shamefully treated,
	and shall spit upon him,	and spit upon:
and to scourge,	and shall scourge him,	33 and they shall scourge
and to crucify:	and shall kill him;	and kill him:
and the third day he shall be raised up.	and after three days he shall rise again.	and the third day he shall rise again.
		34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

140. THE AMBITION OF JAMES AND JOHN

MATT. 20:20–28	MARK 10:35–45
20 Then came to him	35 And there come near unto him
the mother of the sons of Zebedee with her sons,	[2]James and John, the sons of Zebedee,
[1]worshipping *him*, and asking a certain thing of him.	saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee.
21 And he said unto her, What wouldest thou?	36 And he said unto them, What would ye that I should do for you?
She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.	37 And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.
22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?	38 But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?
They say unto him, We are able.	39 And they said unto him, We are able.
23 He saith unto them, My cup indeed ye shall drink:	And Jesus said unto them, The cup that I drink ye shall drink;

[LUKE 12:50*a*]
[But I have a baptism to be baptized with;] (§116)

[1] See marginal note on ch. 2:2. [2] Or, *Jacob*

MATT. 20	MARK 10	[LUKE 12:50.]
	and with the baptism that I am baptized withal shall ye be baptized:	[But I have a baptism to be baptized with;] (§116)
but to sit on my right hand, and on *my* left hand, is not mine to give; but *it is for them* for whom it hath been prepared of my Father.	40 but to sit on my right hand or on *my* left hand is not mine to give; but *it is for them* for whom it hath been prepared.	
24 And when the ten heard it, they were moved with indignation concerning the two brethren.	41 And when the ten heard it, they began to be moved with indignation concerning [3]James and John.	
25 But Jesus called them unto him,	42 And Jesus called them to him,	
		[LUKE 22:25–27]
and said, Ye know that the rulers of	and saith unto them, Ye know that they who are accounted to rule over	[And he said unto them, The kings of
the Gentiles lord it over them,	the Gentiles lord it over them;	the Gentiles have lordship over them;
and their great ones exercise authority over them.	and their great ones exercise authority over them.	and they that have authority over them are called Benefactors.
26 Not so shall it be among you: [a] but whosoever would become great among you shall be your [1]minister; 27 and whosoever would be first among you shall be your [2]servant:	43 But it is not so among you: [a] but whosoever would become great among you, shall be your [1]minister; 44 and whosoever would be first among you, shall be [2]servant of all.	26 But ye *shall* not *be* so: [a] but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For which is greater, he that [4]sitteth at meat, or he that serveth? is not he that [4]sitteth at meat?
	Mk 10:45	
28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.	45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.	but I am in the midst of you as he that serveth.] (§173)

Matt. 23:11	Mark 9:35*b*	Luke 9:48*b*
[a] But he that is [5]greatest among you shall be your [6]servant. (§156)	[a] If any man would be first, he shall be last of all, and [6]servant of all. (§92)	[a] for he that is [7]least among you all, the same is great. (§92)

[1] Or, *servant* [2] Gr. *bondservant.* [3] Or, *Jacob* [4] Gr. *reclineth.* [5] Gr. *greater.* [6] Or, *minister* [7] Gr. *lesser.*

141. BARTIMÆUS HEALED

MATT. 20:29–34	MATT. 9:27–31	MARK 10:46–52	LUKE 18:35–43
			35 And it came to pass,
		46 And they come to Jericho:	as he drew nigh unto Jericho,
29 And as they went out	27 And as Jesus passed by	and as he went out	
from Jericho,	from thence,	from Jericho,	
a great multitude followed him.		with his disciples and a great multitude,	
		the son of Timæus, Bartimæus,	
30 And behold, two blind men	two blind men followed him,	a blind beggar,	a certain blind man
sitting by the way side, when they heard		was sitting by the way side. 47 And when he heard	sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant.
that Jesus was passing by,		that it was Jesus the Nazarene,	37 And they told him, that Jesus of Nazareth passeth by.
cried out, saying, Lord, have mercy on us, thou son of David.	crying out, and saying, Have mercy on us, thou son of David.	he began to cry out, and say, Jesus, thou son of David, have mercy on me.	38 And he cried, saying, Jesus, thou son of David, have mercy on me.
[Cf. vs. 30 above]	[Cf. vs. 27 above]		
31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David.		48 And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.	39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.
[Cf. vs. 31 above]			
32 And Jesus	28 And when	49 And Jesus stood still,	40 And Jesus stood,

MATT. 20	MATT. 9	MARK 10	LUKE 18
stood still,	he was come into the house,		
and called them,		and said, Call ye him.	and commanded him to be brought unto him:
	the blind men came to him:		
		And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. 50 And he, casting away his garment, sprang up, and came to Jesus.	
	and Jesus	51 And Jesus answered him,	and when he was come near, he asked him,
and said,	saith unto them,	and said,	
What will ye that I should do unto you?	Believe ye that I am able to do this?	What wilt thou that I should do unto thee?	41 What wilt thou that I should do unto thee?
33 They say unto him, Lord, that our eyes may be opened.	They say unto him, Yea, Lord.	And the blind man said unto him, [2]Rabboni, that I may receive my sight.	And he said, Lord, that I may receive my sight.
34 And Jesus, being moved with compassion, touched their eyes;	29 Then touched he their eyes, saying, According to your faith be it done unto you.	52 And Jesus said unto him, Go thy way; thy faith hath [3]made thee whole.	42 And Jesus said unto him, Receive thy sight: thy faith hath [3]made thee whole.
and straightway they received their sight, and followed him.	30 And their eyes were opened.	And straightway he received his sight, and followed him in the way.	43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.
	And Jesus [1]strictly charged them, saying, See		

[1] Or, *sternly* [2] See John 20:16. [3] Or, *saved thee*

MATT. 9
that no man
know it.
31 But they
went forth,
and spread
abroad his
fame in all
that land.
(+§50)

142. ZACCHÆUS THE PUBLICAN

LUKE 19:1–10

1 And he entered and was passing through Jericho. 2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. 8 And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. 9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

143. THE PARABLE OF THE MINÆ

LUKE 19:11–28

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear. 12 He said therefore, A certain nobleman went into a far country,

[MATT. 25:14]
[For *it is* as *when* a man, going into another country,

called
his own [1]servants,
and delivered unto them his goods.] (§167)

[MARK 13:34]
[*It is* as *when* a man, sojourning in another country, having left his house,

and given authority
to his [1]servants,
to each one his work,

to receive for himself a kingdom, and to return.
13 And he called
ten [1]servants of his,
and gave them ten [2]pounds,
and said unto them, Trade ye *herewith* till I come.

[1] Gr. *bondservants.* [2] *Mina*, here translated a pound, is equal to one hundred drachmas. See ch.15:8.

	[MARK 13]	LUKE 19
	commanded also the porter to watch.] (§164)	
		14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.
[MATT. 25:19-29]		
[Now after a long time the lord of those [1]servants cometh,		15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these [1]servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.
and maketh a reckoning with them.		
20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.		16 And the first came before him, saying, Lord, thy pound hath made ten pounds more.
21 His lord said unto him, Well done, good and faithful [1]servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.		17 And he said unto him, Well done, thou good [1]servant: because thou wast found faithful in a very little, have thou authority over ten cities.
22 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.		18 And the second came, saying, Thy pound, Lord, hath made five pounds.
23 His lord said unto him, Well done, good and faithful [1]servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.		19 And he said unto him also, Be thou also over five cities.
24 And he also that had received		20 And [2]another came,

[1] Gr. *bondservant.* [2] Gr. *the other.*

[MATT. 25]

the one talent came and said,
Lord,
[Cf. vs. 25 below]

I knew thee that
thou art a hard man,

reaping
where thou didst not sow,
and gathering
where thou didst not scatter;
25 and I was afraid, and went
away and hid thy talent in the
earth: lo, thou hast thine own.
26 But his lord answered and
said unto him,

Thou wicked and slothful [1]servant,
thou knewest that

I reap
where I sowed not,
and gather
where I did not scatter;
27 thou oughtest therefore to
have put
my money to the bankers,
and at my coming I should
have received back mine own
with interest.

28 Take ye away therefore
the talent from him,
and give it unto him that hath
the ten talents.

LUKE 19

saying,
Lord, behold, *here is* thy pound,
which I kept laid up in a napkin:
21 for I feared thee, because
thou art an austere man:
thou takest up that
which thou layedst not down,
and reapest that
which thou didst not sow.

[Cf. vs. 20 above]

22 He saith unto him,

Out of thine own mouth will I
judge thee,
thou wicked [1]servant.

Thou knewest that
I am an austere man,
taking up that
which I laid not down,
and reaping that
which I did not sow;

23 then wherefore gavest thou
not
my money into the bank,
and [2]I at my coming should
have required it
with interest?
24 And he said unto them
that stood by,
Take away from him
the pound,
and give it unto him that hath
the ten pounds.
25 And they said unto him,
Lord, he hath ten pounds.

[1] Gr. *bondservant.* [2] Or, *I should have gone and required*

[MATT. 25]

29 [a]For
unto every one that hath
shall be given,
and he shall have abundance:
but from him that hath not,
even that which he hath
shall be taken away.] (§167)

LUKE 19

26 I say unto you, that
[a]unto every one that hath
shall be given;

but from him that hath not,
even that which he hath
shall be taken away from him.
27 But these mine enemies,
that would not that I should
reign over them, bring hither,
and slay them before me.
28 And when he had thus
spoken, he went on before,
going up to Jerusalem.

Matt. 13:12

[a] For whosoever hath,
to him shall be given,
and he shall have abundance:
but whosoever hath not,
from him shall be taken away
even that which he hath. (§53)

Mark 4:25

[a] For he that hath,
to him shall be given:

and he that hath not,
from him shall be taken away
even that which he hath. (§55)

Luke 8:18*b*

[a] for whosoever hath,
to him shall be given;

and whosoever hath not,
from him shall be taken away
even that which he [1]thinketh he
hath. (§55)

[1] Or, *seemeth to have*

PART V

PASSION WEEK

144. THE TRIUMPHAL ENTRY

MATT. 21:1–11	MARK 11:1–11	LUKE 19:29–44
1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives,	1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives,	29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called Olivet,
then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway	he sendeth two of his disciples, 2 and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it,	he sent two of the disciples, 30 saying, Go your way into the village over against *you*; in which as ye enter
ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.	ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.	ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him.
3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.	3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he [2]will send him [3]back hither.	31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.
4 Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying, 5 [1]Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass.		
6 And the disciples went,	4 And they went away,	32 And they that were sent went away,

[1] Is. 62:11; Zech. 9:9. [2] Gr. *sendeth*. [3] Or, *again*

MATT. 21	MARK 11	LUKE 19
and did even as Jesus appointed them,	and found a colt tied at the door without in the open street; and they loose him.	and found even as he had said unto them. 33 And as they were loosing the colt,
	5 And certain of them that stood there said unto them, What do ye, loosing the colt? 6 And they said unto them even as Jesus had said: and they let them go.	the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him.
7 and brought the ass, and the colt, and put on them their garments;	7 And they bring the colt unto Jesus, and cast on him their garments;	35 And they brought him to Jesus: and they threw their garments upon the colt,
and he sat thereon.	and he sat upon him.	and set Jesus thereon.
8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.	8 And many spread their garments upon the way; and others [1]branches, which they had cut from the fields.	36 And as he went, they spread their garments in the way.
		37 And as he was now drawing nigh, *even* at the descent of the mount of Olives,
9 And the multitudes that went before him, and that followed, cried, saying,	9 And they that went before, and they that followed, cried,	the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the [2]mighty works which they had seen; 38 saying,
Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord;	Hosanna; Blessed *is* he that cometh in the name of the Lord: 10 Blessed *is* the kingdom that cometh, *the kingdom* of our father David:	Blessed *is* the King that cometh in the name of the Lord:
		peace in heaven,
Hosanna in the highest.	Hosanna in the highest.	and glory in the highest. 39 And some of the Pharisees from the multitude said unto him, Teacher, rebuke thy disciples. 40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

[1] Gr. *layers of leaves.* [2] Gr. *powers.*

Matt. 21	Mark 11	Luke 19
		41 And when he drew nigh, he saw the city and wept over it, 42 saying, [2]If thou hadst known in [3]this day, even thou, the things which belong unto [4]peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, when thine enemies shall cast up a [5]bank about thee, and compass thee round, and keep thee in on every side, 44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.
10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee. (+§146)	11 And he entered into Jerusalem, into the temple;	[Cf. Luke 21:37 (§169)]
	and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.	

145. THE CURSING OF THE FIG TREE

Matt. 21:18, 19	Mark 11:12–14	
18 Now in the morning as he returned to the city, he hungered.	12 And on the morrow, when they were come out from Bethany, he hungered.	
19 And seeing [1]a fig tree by the way side,	13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon:	
he came to it, and found nothing thereon, but leaves only;	and when he came to it, he found nothing but leaves; for it was not the season of figs.	Fruit comes before leaves on a fig tree

[1] Or, *a single* [2] Or, *O that thou hadst known* [3] Some ancient authorities read *this thy day.* [4] Some ancient authorities read *thy peace.* [5] Gr. *palisade.*

MATT. 21	MARK 11	
and he saith unto it, Let there be no fruit from thee henceforward for ever.	14 And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.	
And immediately the fig tree withered away. (+§147)	[Cf. Mark 11:20 (§147)]	

146. THE CLEANSING OF THE TEMPLE

MATT. 21:12–17	MARK 11:15–19	LUKE 19:45–48
	15 And they come to Jerusalem:	
12 And Jesus entered into the temple [1]of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves;	and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold the doves;	45 And he entered into the temple, and began to cast out them that sold,
	16 and he would not suffer that any man should carry a vessel through the temple.	
	17 And he taught,	
13 and he saith unto them, It is written, [2]My house shall be called a house of prayer:	and said unto them, Is it not written, [2]My house shall be called a house of prayer for all the nations?	46 saying unto them, It is written, [2]And my house shall be a house of prayer:
[3]but ye make it a den of robbers.	[3]but ye have made it a den of robbers.	but [3]ye have made it a den of robbers.
		47 And he was teaching daily in the temple.
	18 And the chief priests and the scribes heard it,	But the chief priests and the scribes and the principal men of the people
	and sought how they might destroy him: for they feared him,	sought to destroy him:
[MATT. 22:33]		48 and they could not find what they might do;
[And when the multitudes heard it, they were astonished at his teaching.] (§153)	for all the multitude was astonished at his teaching.	for the people all hung upon him, listening.

[1] Many ancient authorities omit *of God*. [2] Is. 56:7. [3] Jer. 7:11.

Matt. 21	Mark 11	
14 And the blind and the lame came to him in the temple; and he healed them. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, 16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, [1]Out of the mouth of babes and sucklings thou hast perfected praise?		[Luke 21:37] [And every day he was teaching in the temple;
17 And he left them, and went forth out of the city to Bethany, and lodged there. (+§145)	19 And [2]every evening [3]he went forth out of the city. [Cf. Mark 11: 11*b* (§144)]	and every night he went out, and lodged in the mount that is called Olivet.] (§169)

147. THE LESSON OF THE WITHERED FIG TREE

Matt. 21:20–22	Mark 11:20–25	
20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?	20 And as they passed by in the morning, they saw the fig tree withered away from the roots. 21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away.	[Luke 17:6]
21 [a]And Jesus answered and said unto them, Verily I say unto you,	22 [a]And Jesus answering saith unto them,	[[a]And the Lord said,

Matt. 17:20

[a] And he saith unto them, Because of your little faith: for verily I say unto you,

[1] Ps. 8:2. [2] Gr. *whenever evening came.* [3] Some ancient authorities read *they.*

MATT. 21	MARK 11	[LUKE 17]
If ye have faith,	Have faith in God.	If ye had faith as a grain of mustard seed,
and doubt not,	23 Verily I say unto you,	
ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast	Whosoever shall say unto this mountain, Be thou taken up and cast	ye would say unto this sycamine tree, Be thou rooted up, and be thou planted
into the sea,	into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass;	in the sea;
it shall be done.	he shall have it.	and it would obey you.] (§131)
22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.	24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye [1]receive them, and ye shall have them.	
[MATT. 6:14, 15]	25 And whensoever ye stand praying,	
[[a]For if ye forgive men their trespasses, your heavenly Father	[a]forgive, if ye have aught against any one; that your Father also who is in heaven	
will also forgive you.	may forgive you your trespasses.[2]	
15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.] (§38)		

If ye have faith
as a grain of mustard seed,
ye shall say unto
this mountain,
Remove hence to yonder place;
and it shall remove;
and nothing shall be impossible unto you[3]. (§89)

Matt. 18:35

[a] So shall also my heavenly Father do unto you,
if ye forgive not every one his brother
from your hearts. (§98)

[1] Gr. *received.* [2] Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.* Comp. Mt. 6:15; 18:35. [3] Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting* See Mk. 9:29.

148. JESUS' AUTHORITY CHALLENGED

MATT. 21:23–27	MARK 11:27–33	LUKE 20:1–8
23 And when he was come	27 And they come again to Jerusalem: and as he was walking	1 And it came to pass, on one of the days, as he was teaching the people
into the temple,	in the temple,	in the temple, and preaching the [4]gospel,
the chief priests and the elders of the people came unto him as he was teaching,	there come to him the chief priests, and the scribes, and the elders;	there came upon him the chief priests and the scribes with the elders;
and said,	28 and they said unto him,	2 and they spake, saying unto him, Tell us:
By what authority doest thou these things? and who gave thee this authority?	By what authority doest thou these things? or who gave thee this authority to do these things?	By what authority doest thou these things? or who is he that gave thee this authority?
24 And Jesus answered and said unto them, I also will ask you one [1]question, which if ye tell me, I likewise will tell you by what authority I do these things.	29 And Jesus said unto them, I will ask of you one [1]question, and answer me, and I will tell you by what authority I do these things.	3 And he answered and said unto them, I also will ask you a [1]question; and tell me:
25 The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him?	30 The baptism of John, was it from heaven, or from men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?	4 The baptism of John, was it from heaven, or from men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him?
26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet.	32 [2]But should we say, From men— they feared the people: [3]for all verily held John to be a prophet.	6 But if we shall say, From men; all the people will stone us: for they are persuaded that John was a prophet.
27 And they answered Jesus, and said, We know not.	33 And they answered Jesus and say, We know not.	7 And they answered, that they knew not whence *it was.*
He also said unto them, Neither tell I you by what authority I do these things.	And Jesus saith unto them, Neither tell I you by what authority I do these things.	8 And Jesus said unto them, Neither tell I you by what authority I do these things.

[1] Gr. *word.* [2] Or, *But shall we say, From men?* [3] Or, *for all held John to be a prophet indeed* [4] Or, *good tidings:* comp. ch. 3:18.

PARABLES OF WARNING, §§149–151

149. THE TWO SONS

MATT. 21:28–32

28 But what think ye? A man had two [1]sons; and he came to the first, and said, [2]Son, go work to-day in the vineyard. 29 And he answered and said, I will not: but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. 31 Which of the two did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the [3]publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not; but the [3]publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

150. THE VINEYARD AND THE HUSBANDMEN

MATT. 21:33–46	MARK 12:1–12	LUKE 20:9–19
33 Hear another parable: There was a man that was a householder,	1 And he began to speak unto them in parables.	9 And he began to speak unto the people this parable:
who planted a vineyard,	A man planted a vineyard,	A man planted a vineyard,
and set a hedge about it,	and set a hedge about it,	
and digged a winepress in it,	and digged a pit for the wine-press,	
and built a tower,	and built a tower,	
and let it out to husbandmen,	and let it out to husbandmen,	and let it out to husbandmen,
and went into another country.	and went into another country.	and went into another country for a long time.
34 And when the season of the fruits drew near,	2 And at the season	10 And at the season
he sent	he sent	he sent
his [4]servants to the husbandmen,	to the husbandmen a [6]servant,	unto the husbandmen a [6]servant,
to receive	that he might receive from the husbandmen	that they should give him
[5]his fruits.	of the fruits of the vineyard.	of the fruit of the vineyard:
35 And the husbandmen took his [4]servants,	3 And they took him,	but the husbandmen
and beat one,	and beat him,	beat him,
	and sent him away empty.	and sent him away empty.
and killed another,		
and stoned another.		
36 Again, he sent	4 And again he sent	11 And he sent
other [4]servants	unto them another [6]servant;	yet another [6]servant:

[1] Gr. *children.* [2] Gr. *Child.* [3] See marginal note on ch. 5:46. [4] Gr. *bondservants.* [5] Or, *the fruits of it* [6] Gr. *bondservant.*

MATT. 21	MARK 12	LUKE 20
	and him they wounded in the head,	and him also they beat,
	and handled shamefully.	and handled him shamefully, and sent him away empty.
	5 And he sent another;	12 And he sent yet a third:
	and him they killed:	and him also they wounded, and cast him forth.
more than the first:	and many others;	
and they did unto them in like manner.	beating some, and killing some.	
37 But afterward	6 He had yet one,	13 And the lord of the vineyard said, What shall I do?
he sent unto them his son, saying,	a beloved son: he sent him last unto them, saying,	I will send my beloved son;
		it may be
They will reverence my son.	They will reverence my son.	they will reverence him.
38 But the husbandmen, when they saw the son,	7 But those husbandmen	14 But when the husbandmen saw him,
said among themselves,	said among themselves,	they reasoned one with another, saying,
This is the heir;	This is the heir;	This is the heir;
come, let us kill him, and take his inheritance.	come, let us kill him, and the inheritance shall be ours.	let us kill him, that the inheritance may be ours.
39 And they took him,	8 And they took him, and killed him,	
and cast him forth out of the vineyard, and killed him.	and cast him forth out of the vineyard.	15 And they cast him forth out of the vineyard, and killed him.
40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?	9 What therefore will the lord of the vineyard do?	What therefore will the lord of the vineyard do unto them?
41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.	he will come and destroy the husbandmen, and will give the vineyard unto others.	16 He will come and destroy these husbandmen, and will give the vineyard unto others.
		And when they heard it, they said, [1]God forbid.
42 Jesus saith unto them,		17 But he looked upon them, and said,
Did ye never read in the scriptures,	10 Have ye not read even this scripture:	What then is this that is written,

[1] Gr. *Be it not so.*

MATT. 21	MARK 12	LUKE 20
[1]The stone which the builders rejected, The same was made the head of the corner; This was from the Lord, And it is marvellous in our eyes?	[1]The stone which the builders rejected, The same was made the head of the corner; 11 This was from the Lord, And it is marvellous in our eyes?	[4]The stone which the builders rejected, The same was made the head of the corner?
43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.		
44 [2]And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.		18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.
45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them.	[Cf. vs. 12 below]	19 And the scribes and the chief priests [Cf. vs. 19b below]
46 And when they sought to lay hold on him,	12 And they sought to lay hold on him;	sought to lay hands on him in that very hour;
they feared the multitudes, because they took him for a prophet.	and they feared the multitude;	and they feared the people:
[Cf. vs. 45 above]	for they perceived that he spake the parable against them: and they left him, and went away.	for they perceived that he spake this parable against them.

151. THE MARRIAGE FEAST

MATT. 22:1–14		[Cf. Luke 14:16 ff. (§123)]
1 And Jesus answered and spake again in parables unto them, saying, 2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, 3 and sent forth his [3]servants to call them that were bidden to the marriage feast: and they would		

[1] Ps. 118:22 f. [2] Some ancient authorities omit ver. 44. [3] Gr. *bondservants*. [4] Ps. 118:22.

MATT. 22

not come. 4 Again he sent forth other [1]servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise; 6 and the rest laid hold on his [1]servants, and treated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his [1]servants, The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. 10 And those [1]servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: 12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. 13 Then the king said to the [2]servants, Bind him hand and foot, [a]and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.

[LUKE 13:28]

[[a] There shall be the weeping and the gnashing of teeth,

[a] Cf. Matt. 8:12 (§45, p. 61)

[1] Gr. *bondservants* [2] Or, *ministers*

MATT. 22		[LUKE 13]
		when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.] (§121)
14 For many are called, but few chosen.		

QUESTIONS BY THE JEWISH RULERS, §§152–154

152. PAYING TRIBUTE TO CÆSAR

MATT. 22:15–22	MARK 12:13–17	LUKE 20:20–26
15 Then went the Pharisees, and took counsel	13 And they send unto him certain of the Pharisees and of the Herodians,	20 And they watched him, and sent forth spies, who feigned themselves to be righteous,
how they might ensnare him in *his* talk.	that they might catch him in talk.	that they might take hold of his speech, so as to deliver him up to the [2]rule and to the authority of the governor.
16 And they send to him their disciples, with the Herodians,		
saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.	14 And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God:	21 And they asked him, saying, Teacher, we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest the way of God:
17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?	Is it lawful to give tribute unto Cæsar, or not? 15 Shall we give, or shall we not give?	22 Is it lawful for us to give tribute unto Cæsar, or not?
18 But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?	But he, knowing their hypocrisy, said unto them, Why make ye trial of me?	23 But he perceived their craftiness, and said unto them,
19 Show me the tribute money.	bring me a [1]denarius, that I may see it.	24 Show me a [3]denarius.

[1] See marginal note on ch. 6:37. [2] Or, *ruling power* [3] See marginal note on ch. 7:41.

MATT. 22	MARK 12	LUKE 20
And they brought unto him a [1]denarius.	16 And they brought it.	
20 And he saith unto them, Whose is this image and superscription?	And he saith unto them, Whose is this image and superscription?	Whose image and superscription hath it?
21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.	And they said unto him, Cæsar's. 17 And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.	And they said, Cæsar's. 25 And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.
		26 And they were not able to take hold of the saying before the people:
22 And when they heard it, they marvelled, and left him, and went away.	And they marvelled greatly at him.	and they marvelled at his answer, and held their peace.

153. THE QUESTION ABOUT THE RESURRECTION

MATT. 22:23–33	MARK 12:18–27	LUKE 20:27–38
23 On that day there came to him Sadducees,	18 And there come unto him Sadducees,	27 And there came to him certain of the Sadducees,
[2]they that say that there is no resurrection: and they asked him, 24 saying, Teacher, Moses said,	who say that there is no resurrection; and they asked him, saying, 19 Teacher, Moses wrote unto us,	they that say that there is no resurrection; 28 and they asked him, saying, Teacher, [3]Moses wrote unto us,
[3]If a man die, having no children, his brother [4]shall marry his wife, and raise up seed unto his brother.	[3]If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother.	that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother.
25 Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother;	20 There were seven brethren: and the first took a wife, and dying left no seed;	29 There were therefore seven brethren: and the first took a wife, and died childless;
26 in like manner the second also,	21 and the second took her, and died, leaving no seed behind him;	30 and the second:

[1] See marginal note on ch. 18:28. [2] Many ancient authorities read *saying*. [3] Dt. 25:5. [4] Gr. *shall perform the duty of a husband's brother to his wife.*

MATT. 22	MARK 12	LUKE 20
and the third,	and the third likewise:	31 and the third took her;
unto the [1]seventh.	22 and the seven left no seed.	and likewise the seven also left no children, and died.
27 And after them all, the woman died.	Last of all the woman also died.	32 Afterward the woman also died.
28 In the resurrection therefore whose wife shall she be of the seven?	23 In the resurrection whose wife shall she be of them?	33 In the resurrection therefore whose wife of them shall she be?
for they all had her.	for the seven had her to wife.	for the seven had her to wife.
29 But Jesus answered and said unto them,	24 Jesus said unto them,	34 And Jesus said unto them,
		The sons of this [4]world marry, and are given in marriage:
	Is it not for this cause that ye err, that	
Ye do err,	ye know not the scriptures,	
not knowing the scriptures,	nor the power of God?	
nor the power of God.		
30 For in the resurrection	25 For when they shall rise from the dead,	35 but they that are accounted worthy to attain to that [4]world, and the resurrection from the dead,
they neither marry,	they neither marry,	neither marry,
nor are given in marriage,	nor are given in marriage;	nor are given in marriage:
but are as angels[2] in heaven.	but are as angels in heaven.	36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection.
31 But as touching the resurrection of the dead,	26 But as touching the dead, that they are raised;	37 But that the dead are raised,
have ye not read that	have ye not read in the book of Moses,	even Moses showed,
	in *the place concerning* the Bush,	in [3]*the place concerning* the Bush,
which was spoken unto you by God,	how God spake unto him,	
saying, 32 [3]I am	saying, [3]I *am*	when he calleth the Lord
the God of Abraham,	the God of Abraham,	the God of Abraham,
and the God of Isaac,	and the God of Isaac,	and the God of Isaac,
and the God of Jacob?	and the God of Jacob?	and the God of Jacob.
God is not *the God*	27 He is not the God	38 Now he is not the God
of the dead, but of the living.	of the dead, but of the living: ye do greatly err.	of the dead, but of the living: for all live unto him.
	[MARK 11:18*b*]	
33 And when the multitudes heard it,	[for all the multitude	
they were astonished at his teaching.	was astonished at his teaching.] (§146)	

[1] Gr. *seven.* [2] Many ancient authorities add *of God.* [3] Ex. 3:6. [4] Or, *age*

154. THE QUESTION ABOUT THE GREAT COMMANDMENT

MATT. 22:34–40	MARK 12:28–34	LUKE 20:39, 40
34 But the Pharisees, when they heard that	28 And one of the scribes came, and heard them questioning together, and knowing that	39 And certain of the scribes answering said,
he had put the Sadducees to silence, gathered themselves together.	he had answered them well,	Teacher, thou hast well said.
35 And one of them, a lawyer, asked him a question, trying him:	asked him,	
36 Teacher, which is the great commandment in the law?	What commandment is the first of all?	[LUKE 10:27]
37 And he said unto him,	29 Jesus answered, The first is, [4]Hear, O Israel; [5]The Lord our God, the Lord is one:	[And he answering said,
[1]Thou shalt love the Lord thy God with all thy heart, and with all thy soul,	30 and thou shalt love the Lord thy God [6]with all thy heart, and [6]with all thy soul,	[1]Thou shalt love the Lord thy God [6]with all thy heart, and with all thy soul, and with all thy strength,
and with all thy mind.	and [6]with all thy mind, and [6]with all thy strength.	and with all thy mind;
38 This is the great and first commandment.		
39 [2]And a second like *unto it* is this,	31 The second is this,	[3]and
[a] [3]Thou shalt love thy neighbor as thyself.	[a] [3]Thou shalt love thy neighbor as thyself.	[a] thy neighbor as thyself.] (§103)
40 [b]On these two commandments the whole law hangeth, and the prophets.	There is none other commandment greater than these.	
	32 And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: 33 and to love him with all the heart, and with all the understanding, and with all the	

[a] Cf. Matt. 5:43 (§37); 19:19*b* (§137)
Matt. 7:12*b*

[b] for this is the law and the prophets. (§42)

[1] Dt. 6:5. [2] Or, *And a second is like unto it, Thou shalt love, etc.* [3] Lev. 19:18. [4] Dt. 6:4 ff. [5] Or, *The Lord is our God; the Lord is one* [6] Gr. *from.*

	MARK 12	LUKE 20
	strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices. 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.	
[MATT. 22:46] [And no one was able to answer him a word,		
neither durst any man from that day forth ask him any more questions.] (§155)	And no man after that durst ask him any question.	40 For they durst not any more ask him any question.

155. JESUS' QUESTION ABOUT THE SON OF DAVID

MATT. 22:41–46	MARK 12:35–37	LUKE 20:41–44
41 Now while the Pharisees were gathered together, Jesus asked them a question, 42 saying,	35 And Jesus answered and said, as he taught in the temple,	41 And he said unto them,
What think ye of the Christ? whose son is he? They say unto him, *The son* of David.	How say the scribes that the Christ is the son of David?	How say they that the Christ is David's son?
43 He saith unto them, How then doth David in the Spirit call him Lord, saying,	36 David himself said in the Holy Spirit,	42 For David himself saith in the book of Psalms,
44 [1]The Lord said unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet?	[1]The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies [2]the footstool of thy feet.	[1]The Lord said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies the footstool of thy feet.
45 If David then calleth him Lord, how is he his son?	37 David himself calleth him Lord; and whence is he his son?	44 David therefore calleth him Lord, and how is he his son?
46 And no one was able to answer him a word,	And [3]the common people heard him gladly.	
	[MARK 12:34*b*]	[LUKE 20:40]
neither durst any man from that day forth ask him any more questions.	[And no man after that durst ask him any question.] (§154)	[For they durst not any more ask him any question.] (§154)

[1] Ps. 110:1. [2] Some ancient authorities read *underneath thy feet.* [3] Or, *the great multitude*

DENUNCIATION OF THE SCRIBES AND PHARISEES, §§156–158

156. OSTENTATION

MATT. 23:1–12

1 Then spake Jesus to the multitudes
and to his disciples, 2 saying,
The scribes and the Pharisees sit on Moses' seat: 3 all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not.

4 Yea, they bind heavy burdens [1]and grievous to be borne,
and lay them on men's shoulders;
but they themselves will not move them with their finger.
5 But all their works they do to be seen of men: for they make broad their phylacteries,
and enlarge the borders *of their garments*,

6 [a]and love

[Cf. vs. 6 below]

the chief place at feasts,
and the chief seats in the synagogues,
7 and the salutations in the marketplaces,
and to be called of men, Rabbi.
8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren.

MARK 12:38–40

38 And in his teaching he said,
Beware of the scribes,
who desire to walk in long robes,
[a]and *to have* salutations in the marketplaces,
39 and chief seats in the synagogues,
and chief places at feasts:

[Cf. vs. 39 above]

[Cf. vs. 38 above]

LUKE 20:45–47

45 And in the hearing of all the people
he said unto his disciples,

[LUKE 11:46b]

[for ye load men with burdens grievous to be borne,

and ye yourselves touch not the burdens with one of your fingers.] (§110)

46 Beware of the scribes,
who desire to walk in long robes,
[a]and love salutations in the marketplaces,
and chief seats in the synagogues,
and chief places at feasts;

[Cf. vs. 46 above]

Luke 11:43

[a] Woe unto you Pharisees!
for ye love the chief seats in the synagogues,
and the salutations in the marketplaces. (§109)

[1] Many ancient authorities omit *and grievous to be borne.*

Matt. 23	Mark 12	Luke 20
9 And call no man your father on the earth: for one is your Father, [1]*even* he who is in heaven. 10 Neither be ye called masters: for one is your master, *even* the Christ.		
11 [a]But he that is [2]greatest among you shall be your [3]servant.	[Mark 9:35*b*] [[a]If any man would be first, he shall be last of all, and [3]servant of all.] (§92)	[Luke 9:48*b*]. [[a]for he that is [6]least among you all, the same is great.] (§92)
12 [b]And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.		[Luke 14:11] [[b]For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.] (§123)
23 in true character	40 they that devour widows' houses, [5]and for a pretence make long prayers; these shall receive greater condemnation.	47 who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

157. VARIOUS SINS

Matt. 23:13–36		[Luke 11:52]
13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven [4]against men:	I Shut the kingdom	[Woe unto you lawyers! for ye took away the key of knowledge:

Matt. 20:26, 27	Mark 10:43, 44	Luke 22:26
[a] Not so shall it be among you: but whosoever would become great among you shall be your [7]minister; 27 and whosoever would be first among you shall be your [8]servant: (§140)	[a] But it is not so among you: but whosoever would become great among you, shall be your [7]minister; 44 and whosoever would be first among you, shall be [8]servant of all. (§140)	[a] But ye *shall* not *be* so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. (§173)
1 False teaching 2 Inconsistent living		Luke 18:14*b* [b] for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted. (§134)

[1] Gr. *the heavenly.* [2] Gr. *greater.* [3] Or, *minister* [4] Gr. *before.* [5] Or, *even while for a pretence they make* [6] Gr. *lesser.* [7] Or, *servant* [8] Gr. *bondservant.*

MATT. 23

for ye enter not in yourselves,
neither suffer ye them
that are entering in to enter.[1]

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of [2]hell than yourselves.

16 Woe unto you, ye blind guides, that say, Whosoever shall swear by the [3]temple, it is nothing; but whosoever shall swear by the gold of the [3]temple, he is [4]a debtor. 17 Ye fools and blind: for which is greater, the gold, or the [3]temple that hath sanctified the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is [4]a debtor. 19 Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the [3]temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites!
for ye tithe mint and [5]anise
and cummin,
and have left undone

[LUKE 11]

ye entered not in yourselves,
and them
that were entering in
ye hindered.] (§110)

[LUKE 11:42]

[But woe unto you
Pharisees!
for ye tithe mint and rue
and every herb,
and pass over

[1] Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mk. 12:40; Lk. 20:47. [2] Gr. *Gehenna.* [3] Or, *sanctuary:* as in ver. 35. [4] Or, *bound* by his oath [5] Or, *dill*

MATT. 23

the weightier matters of the law,
justice, and mercy, and faith:
but these ye ought to have done,
and not to have left the other
undone.
24 Ye blind guides, that strain
out the gnat, and swallow the
camel!

25 Woe unto you, scribes and
Pharisees, hypocrites!
for ye cleanse the outside
of the cup and of the platter,
but within they are full
from extortion and excess.
26 Thou blind Pharisee,

cleanse first the inside
of the cup and of the platter,
that the outside thereof may
become clean also.

27 Woe unto you, scribes and
Pharisees, hypocrites!
for ye are like unto whited
sepulchres,
which outwardly appear beau-
tiful,
but inwardly are full of dead
men's bones, and of all unclean-
ness.
28 Even so ye also outwardly
appear righteous unto men, but
inwardly ye are full of hypoc-
risy and iniquity.
29 Woe unto you, scribes and
Pharisees, hypocrites!
for ye build the sepulchres
of the prophets,
and garnish the tombs of the
righteous,
30 and say, If we had been
in the days of our fathers,
we should not have been

[LUKE 11]

justice and the love of God:
but these ye ought to have done,
and not to leave the other
undone.] (§109)

[LUKE 11:39-41]

[And the Lord said unto him,
Now ye
the Pharisees
cleanse the outside
of the cup and of the platter;
but your inward part is full
of extortion and wickedness.
40 Ye foolish ones, did not he
that made the outside make the
inside also?
41 But give for alms those things
which [1]are within;
and behold, all things
are clean unto you.] (§109)

[LUKE 11:44]

[Woe unto you!

for ye are as the tombs

which appear not,

and the men that walk over *them*
know it not.] (§109)

[LUKE 11:47, 48]

[Woe unto you!

for ye build the tombs
of the prophets,

and your fathers

[1] Or, *ye can*

MATT. 23		[LUKE 11]
partakers with them in the blood of the prophets. 31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets.		killed them. 48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*.] (§110)
32 Fill ye up then the measure of your fathers.		
33 Ye serpents, [a]ye offspring of vipers, how shall ye escape the judgment of [1]hell?		[LUKE 3:7*b*] [[a]Ye offspring of vipers, who warned you to flee from the wrath to come?] (§17)
34 Therefore, behold,		[LUKE 11:49–51] [Therefore also said the wisdom of God, I will send unto them prophets and apostles; and *some* of them they shall kill
I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth,		and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel
from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation.		unto the blood of Zachariah, who perished between the altar and the [2]sanctuary: yea, I say unto you, it shall be required of this generation.] (§110)

Matt. 3:7*b*

[a] Ye offspring of vipers,
who warned you to flee
from the wrath to come? (§17)
Cf. Matt. 12:34 (§50).

[1] Gr. *Gehenna*. [2] Gr. *house*.

158. THE LAMENT OVER JERUSALEM

MATT. 23:37–39

37 O Jerusalem, Jerusalem,
that killeth the prophets,
and stoneth them that are
sent unto her! how often
would I have gathered thy
children together, even as
a hen gathereth her chickens
under her wings, and ye would
not!
38 Behold, your house is left
unto you [1]desolate.
39 For I say unto you,
Ye shall not see me henceforth,
till ye shall say,
Blessed *is* he that cometh
in the name of the Lord.

[LUKE 13:34, 35]

[O Jerusalem, Jerusalem,
that killeth the prophets,
and stoneth them that are
sent unto her! how often
would I have gathered thy
children together, even as
a hen *gathereth* her own brood
under her wings, and ye would
not!
35 Behold, your house is left
unto you *desolate:*
and I say unto you,
Ye shall not see me,
until ye shall say,
Blessed *is* he that cometh
in the name of the Lord.] (§122)

159. THE WIDOW'S MITE

MARK 12:41–44

41 And he sat down over
against the treasury,
and beheld how the multitude
cast [2]money into the treasury:
and many that were rich
cast in much.

42 And there came [3]a poor
widow,
and she cast in two mites,
which make a farthing.
43 And he called unto him his
disciples, and said unto them,
Verily I say unto you,
This poor widow cast in more
than all they that are casting
into the treasury:
44 for they all did
cast in of their superfluity;

but she of her want did cast in
all that she had, *even* all her
living.

LUKE 21:1–4

1 And he looked up,

[4]and saw

the rich men
that were casting their gifts
into the treasury.
2 And he saw a certain poor
widow
casting in thither two mites.

3 And he said,

Of a truth I say unto you,
This poor widow cast in more
than they all:

4 for all these did
of their superfluity cast in
unto the gifts;
but she of her want did cast in
all the living that she had.

[1] Some ancient authorities omit *desolate.* [2] Gr. *brass.* [3] Gr. *one.* [4] Or, *and saw them that . . . treasury, and they were rich.*

DISCOURSE ON THE LAST THINGS, §§160–169

160. THE PREDICTION OF THE DESTRUCTION OF THE TEMPLE

MATT. 24:1, 2	MARK 13:1, 2	LUKE 21:5, 6
1 And Jesus went out from the temple, and was going on his way; and his disciples came to him	1 And as he went forth out of the temple, one of his disciples saith unto him,	5 And as some spake of the temple, how it was adorned with goodly
to show him the buildings of the temple.	Teacher, behold, what manner of stones and what manner of buildings!	stones and offerings,
2 But he answered and said unto them,	2 And Jesus said unto him,	he said,
See ye not all these things? verily I say unto you,	Seest thou these great buildings?	6 As for these things which ye behold, the days will come, in which
There shall not be left here one stone upon another, that shall not be thrown down.	there shall not be left here one stone upon another, which shall not be thrown down.	there shall not be left here one stone upon another, that shall not be thrown down.

161. THE GREAT TRIBULATION

MATT. 24:3–14	MARK 13:3–13	LUKE 21:7–19
3 And as he sat on the mount of Olives, the disciples	3 And as he sat on the mount of Olives over against the temple, Peter and [3]James and John and Andrew	
came unto him privately, saying,	asked him privately,	7 And they asked him, saying,
Tell us, when shall these things be? and what *shall be* the sign of thy [1]coming, and of [2]the end of the world?	4 Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accomplished?	Teacher, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass?
4 And Jesus answered and said unto them, Take heed that no man lead you astray.	5 And Jesus began to say unto them, Take heed that no man lead you astray.	8 And he said, Take heed that
5 For many shall come in my name, saying, I am the Christ; and shall lead many astray.	6 Many shall come in my name, saying, I am *he;* and shall lead many astray.	ye be not led astray: for many shall come in my name, saying, I am *he;* and, The time is at hand: go ye not after them.

[1] Gr. *presence.* [2] Or, *the consummation of the age* [3] Or, *Jacob*

MATT. 24	MARK 13	LUKE 21
6 And ye shall hear of wars and rumors of wars; see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet.	7 And when ye shall hear of wars and rumors of wars, be not troubled: *these things* must needs come to pass; but the end is not yet.	9 And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.
7 For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places.	8 For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.	10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; 11 and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven.
8 But all these things are the beginning of travail.	9 [a]But take ye heed to your- selves:	12 [a]But before all these things,
9 [a]Then shall they deliver you up unto tribulation,	for they shall deliver you up to councils;	they shall lay their hands on you, and shall persecute you, delivering you up
and shall kill you:	and in synagogues shall ye be beaten;	to the synagogues and prisons,
	and before governors and kings shall ye stand for my sake,	[2]bringing you before kings and governors for my name's sake.
[Cf. vs. 14 below]	for a testimony unto them. 10 And the [1]gospel must first be preached unto all the nations.	13 It shall turn out unto you for a testimony.

Matt. 10:17, 18

[a] But beware of men:
for they will deliver you up
to councils,
and in their synagogues
they will scourge you;
18 yea and
before governors and kings
shall ye be brought
for my sake,
for a testimony to them
and to the Gentiles. (§72)

[1] See marginal note on ch. 1:1. [2] Gr. you *being brought*.

[Matt. 10:19–21]	Mark 13	Luke 21
[a But when they	11 a And when they lead you *to judgment*,	14 a Settle it therefore in your hearts,
deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you. 21 And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents,	and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit. 12 And brother shall [3]deliver up brother to death, and the father his child; and children shall rise up against parents,	not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. 16 But ye shall be [4]delivered up even by parents, and brethren, and kinsfolk, and friends:
and [1]cause them to be put to death.] (§72)	and [1]cause them to be put to death.	and *some* of you [5]shall they cause to be put to death.
Matt. 24		
b and ye shall be hated of all the nations for my name's sake.	13 b And ye shall be hated of all men for my name's sake:	17 b And ye shall be hated of all men for my name's sake. 18 c And not a hair of your head shall perish.
10 And then shall many stumble, and shall [2]deliver up one another, and shall hate one another. 11 And many false		

Luke 12:11, 12

a And when they bring you before
the synagogues,
and the rulers, and the authorities,
be not anxious
how or what ye shall answer,
or what ye shall say:
12 for the Holy Spirit shall teach
you in that very hour
what ye ought to say. (§111)

[1]Matt. 10:22*a*

b And ye shall be hated
of all men
for my name's sake: (§72)

Matt. 10:30

c but the very hairs of your
head are all numbered. (§73)

Luke 12:7*a*

c But the very hairs of your
head are all numbered. (§111)

[1] Or, *put them to death* [2] See ch. 10:4. [3] See ch. 3:19. [4] Or, *betrayed* [5] Or, *shall they put to death*

MATT. 24	MARK 13	LUKE 21
prophets shall arise, and shall lead many astray. 12 And because iniquity shall be multiplied, the love of the many shall wax cold.		
13 [a]But he that endureth to the end, the same shall be saved.	[a]but he that endureth to the end, the same shall be saved. [Cf. vs. 10 above]	19 In your [5]patience ye shall win your [6]souls.
14 And [1]this gospel of the kingdom shall be preached in the whole [2]world for a testimony unto all the nations; and then shall the end come.		

162. THE ABOMINATION OF DESOLATION

MATT. 24:15–28	MARK 13:14–23	LUKE 21:20–24
15 When therefore ye see the abomination of desolation, which was [3]spoken of through Daniel the prophet,	14 But when ye see the abomination of desolation	20 But when ye see Jerusalem compassed with armies,
standing in [4]the holy place (let him that readeth understand),	standing where he ought not (let him that readeth understand),	then know that her desolation is at hand.
16 then let them that are in Judæa flee unto the mountains:	then let them that are in Judæa flee unto the mountains:	21 Then let them that are in Judæa flee unto the mountains;
17 [b]let him that is on the housetop not go down	15 [b]and let him that is on the housetop not go down, nor enter in,	[b]and let them that are in the midst of her depart out;
to take out the things that are in his house:	to take anything out of his house:	

Matt. 10:22*b*

[a] but he that endureth to the end, the same shall be saved. (§72)

Luke 17:31

[b] In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. (§133)

[1] Or, *these good tidings* [2] Gr. *inhabited earth.* [3] Dan. 9:27; 11:31; 12:11. [4] Or, *a holy place* [5] Or, *stedfastness* [6] Or, *lives*

MATT. 24	MARK 13	LUKE 21
18 and let him that is in the field not return back to take his cloak.	16 and let him that is in the field not return back to take his cloak.	and let not them that are in the country enter therein.
		22 For these are days of vengeance, that all things which are written may be fulfilled.
19 But woe unto them that are with child and to them that give suck in those days!	17 But woe unto them that are with child and to them that give suck in those days!	23 Woe unto them that are with child and to them that give suck in those days!
20 And pray ye that your flight be not in the winter, neither on a sabbath:	18 And pray ye that it be not in the winter.	
21 for then shall be great tribulation,	19 For those days shall be tribulation,	for there shall be great distress upon the [2]land, and wrath unto this people.
such as hath not been from the beginning of the world	such as there hath not been the like from the beginning of the creation which God created	
until now, no, nor ever shall be.	until now, and never shall be.	
22 And except those days had been shortened, no flesh would have been saved:	20 And except the Lord had shortened the days, no flesh would have been saved;	
but for the elect's sake	but for the elect's sake, whom he chose,	
those days shall be shortened.	he shortened the days.	
		24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
		[LUKE 17:23]
23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe [1]*it* not.	21 And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there: believe [1]*it* not:	[And they shall say to you, Lo, there! Lo, here! go not away, nor follow after *them:*] (§133)
24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders;	22 for there shall arise false Christs and false prophets, and shall show signs and wonders,	

[1] Or, him [2] Or, *earth*

MATT. 24	MARK 13	LUKE 21
so as to lead astray, if possible, even the elect.	that they may lead astray, if possible, the elect.	
25 Behold, I have told you beforehand.	23 But take ye heed: behold, I have told you all things beforehand.	
		[LUKE 17:23, 24]
26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe [1]*it* not.		[And they shall say to you, Lo, there! Lo, here! go not away,
27 For as the lightning cometh forth from the east,		nor follow after *them:* 24 for as the lightning, when it lighteneth out of the one part under the heaven,
and is seen even unto the west;		shineth unto the other part under heaven;
so shall be the [2]coming of the Son of man.		so shall the Son of man be [4]in his day.] (§133)
		[LUKE 17:37]
28 Wheresoever the carcase is, there will the [3]eagles be gathered together.		[And they answering say unto him, Where, Lord? And he said unto them, Where the body *is,* thither will the [3]eagles also be gathered together.] (§133)

163. CONCERNING THE COMING OF THE SON OF MAN

MATT. 24:29–31	MARK 13:24–27	LUKE 21:25–28
29 But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,	24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars shall be falling from heaven,	25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the bil- lows; 26 men [5]fainting for fear, and for expectation of the things which are coming on the [6]world:

[1] Or, them [2] Gr. *presence* [3] Or, *vultures* [4] Some ancient authorities omit *in his day.* [5] Or, *expiring* [6] Gr. *the inhabited earth.*

Matt. 24	Mark 13	Luke 21
and the powers of the heavens shall be shaken:	and the powers that are in the heavens shall be shaken.	for the powers of the heavens shall be shaken.
30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.	26 And then shall they see the Son of man coming in clouds with great power and glory.	27 And then shall they see the Son of man coming in a cloud with power and great glory.
31 And he shall send forth his angels [1]with [2]a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.	27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.	
		28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

164. THE HOUR THAT NO ONE KNOWETH

Matt. 24:32–44	Mark 13:28–37	Luke 21:29–33
32 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;	28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh;	29 And he spake to them a parable: Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh.
33 even so ye also, when ye see all these things, know ye that [3]he is nigh, *even* at the doors.	29 even so ye also, when ye see these things coming to pass, know ye that [3]he is nigh, *even* at the doors.	31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh.
34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished.	30 Verily I say unto you, This generation shall not pass away, until all these things be accomplished.	32 Verily I say unto you, This generation shall not pass away, till all things be accomplished.
35 Heaven and earth shall	31 Heaven and earth shall	33 Heaven and earth shall

[1] Many ancient authorities read *with a great trumpet, and they shall gather, etc.* [2] Or, *a trumpet of great sound* [3] Or, *it*

MATT. 24

pass away, but my words
shall not pass away.
36 But of that day
and hour knoweth no one,
not even the angels of heaven,
[1]neither the Son,
but the Father only.

37 And as *were* the days
of Noah,
so shall be the [2]coming
of the Son of man.
38 For as in those days which
were before the flood
they were eating and drinking,
marrying and giving in
marriage,
until the day that Noah
entered into the ark,
39 and they knew not until
the flood came,
and took them all away;
so shall be the [2]coming of the
Son of man.

40 Then
shall two men be
in the field;
one is taken,
and one is left:
41 two women *shall be*
grinding at the mill;
one is taken,
and one is left.

[MATT. 25:14]

[For *it is* as *when* a man,
going into another country,

MARK 13

pass away: but my words
shall not pass away.
32 But of that day
or that hour knoweth no one,
not even the angels in heaven,
neither the Son,
but the Father.

33 Take ye heed, watch [3]and
pray: for ye know not when the
time is.

34 *It is* as *when* a man,
sojourning in another country,

LUKE 21

pass away: but my words
shall not pass away.

[LUKE 17:26, 27]

[And as it came to pass in the days
of Noah,
even so shall it be also in the days
of the Son of man.

27 They ate, they drank,
they married, they were given in
marriage,
until the day that Noah
entered into the ark,

and the flood came,
and destroyed them all.] (§133)

[LUKE 17:34, 35]

[I say unto you,
In that night
there shall be two men
on one bed;
the one shall be taken,
and the other shall be left.
35 There shall be two women
grinding together;
the one shall be taken,
and the other shall be left.[4]] (§133)

[LUKE 19:12, 13]

[He said therefore,
A certain nobleman
went into a far country,
to receive for himself a kingdom,
and to return.

[1] Many authorities, some ancient, omit *neither the Son.* [2] Gr. *presence.* [3] Some ancient authorities omit *and pray.* [4] Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.* Mt. 24:40.

[MATT. 25]

called
his own [1]servants,
and delivered unto them his goods.] (§167)

MARK 13

having left his house,
and given authority to
his [1]servants,
to each one his work,

commanded also the porter to watch.

[LUKE 19]

13 And he called
ten [1]servants of his,
and gave them ten [5]pounds,
and said unto them, Trade ye *herewith* till I come.] (§143)

MATT. 24

42 [a]Watch therefore:
for ye know not on what day
your Lord cometh.

35 [a]Watch therefore:
for ye know not when
the lord of the house cometh,
whether at even, or at midnight, or at cockcrowing, or in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

[LUKE 12:39, 40]

43 [2]But know this,
that if the master of the house
had known in what watch
the thief was coming,
he would have watched, and
would not have suffered
his house to be [3]broken through.
44 Therefore be ye also ready;
for in an hour that ye think not
the Son of man cometh.

[[2]But know this,
that if the master of the house
had known in what hour
the thief was coming,
he would have watched, and
not have left
his house to be [3]broken through.
40 Be ye also ready:
for in an hour that ye think not
the Son of man cometh.] (§114)

165. CONCERNING FAITHFULNESS

MATT. 24:45–51

45 Who then is the faithful
and wise [4]servant,
whom his lord hath set over
his household, to give them
their food
in due season?

LUKE 21:34–36

[LUKE 12:42–46]

[And the Lord said,
Who then is [6]the faithful
and wise steward,
whom his lord shall set over
his household, to give them
their portion of food
in due season?

Matt. 25:13

[a] Watch therefore,
for ye know not the day nor the hour. (§166)

[1] Gr. *bondservants.* [2] Or, *But this ye know* [3] Gr. *digged through.* [4] Gr. *bondservant.* [5] *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. 15:8. [6] Or, *the faithful steward, the wise man whom, etc.*

MATT. 24

46 Blessed is that [1]servant,
whom his lord when he cometh
shall find so doing.
47 Verily I say unto you,
that he will set him over all
that he hath.
48 But if that evil [1]servant
shall say in his heart,
My lord tarrieth;
49 and shall begin to beat
his fellow-servants,

and shall eat and drink
with the drunken;
50 the lord of that [1]servant
shall come in a day
when he expecteth not,
and in an hour
when he knoweth not,
51 [a]and shall [2]cut him asunder,
and appoint his portion with
the hypocrites:
there shall be the weeping
and the gnashing of teeth.

[LUKE 12]

43 Blessed is that [1]servant,
whom his lord when he cometh
shall find so doing.
44 Of a truth I say unto you,
that he will set him over all
that he hath.
45 But if that [1]servant
shall say in his heart,
My lord delayeth his coming;
and shall begin to beat
the menservants and the maid-
servants,
and to eat and drink,
and to be drunken;
46 the lord of that [1]servant
shall come in a day
when he expecteth not,
and in an hour
when he knoweth not,
and shall [2]cut him asunder,
and appoint his portion with
the unfaithful.] (§115)

LUKE 21

34 But take heed to your-
selves, lest haply your hearts
be overcharged with surfeiting,
and drunkenness, and cares
of this life, and that day come
on you suddenly as a snare:
35 for *so* shall it come upon all
them that dwell on the face of
all the earth. 36 But watch
ye at every season, making
supplication, that ye may pre-
vail to escape all these things
that shall come to pass, and to
stand before the Son of man.

166. THE PARABLE OF THE TEN VIRGINS

MATT. 25:1–13

1 Then shall the kingdom of
heaven be likened unto ten
virgins, who took their [3]lamps,

[a] Cf. Matt. 8:12 (§ 45) pp. 60, 61.

[1] Gr. *bondservant.* [2] Or, *severely scourge him* [3] Or, *torches*

MATT. 25

and went forth to meet the bridegroom. 2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their [1]lamps, took no oil with them: 4 but the wise took oil in their vessels with their [1]lamps. 5 Now while the bridegroom tarried, they all slumbered and slept. 6 But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. 7 Then all those virgins arose, and trimmed their [1]lamps. 8 And the foolish said unto the wise, Give us of your oil; for our [1]lamps are going out. 9 But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. 11 Afterward came also the other virgins,
saying, Lord, Lord, open to us.
12 But he answered and said,

Verily I say unto you,
I know you not.
[a]13 Watch therefore, for ye know not the day nor the hour.

[LUKE 13]

[LUKE 13:25b]

[saying, Lord, open to us;
and he shall answer and say to you,

I know you not whence ye are;] (§121)

Matt. 24:42

[a] Watch therefore: for ye know not on what day your Lord cometh. (§164)

[1] Or, *torches*

167. PARABLE OF THE TALENTS

MATT. 25:14–30

14 For *it is* as *when* a man,
going into another country,

called his own [1]servants,

and delivered unto them
his goods.

15 And unto one he gave
five talents, to another two, to
another one; to each accord-
ing to his several ability; and
he went on his journey. 16
Straightway he that received
the five talents went and traded
with them, and made other
five talents. 17 In like manner
he also that *received* the two
gained other two. 18 But he
that received the one went
away and digged in the earth,
and hid his lord's money. 19
Now after a long time the lord
of those [1]servants cometh,
and maketh a reckoning with
them. 20 And he that re-
ceived the five talents came and
brought other five talents,
saying, Lord, thou deliveredst
unto me five talents: lo, I have
gained other five talents.
21 His lord said unto him,
Well done, good and faithful
[2]servant:
thou hast been faithful
over a few things,
I will set thee over many things;

[MARK 13:34]

[*It is* as *when* a man,
sojourning in another country,

having left his house,
and given authority to his [1]ser-
vants,

to each one his work,

commanded also the porter to
watch.] (§164)

[LUKE 19:12, 13]

[He said therefore,
A certain nobleman
went into a far country,
to receive for himself a kingdom,
and to return.

13 And he called ten [1]servants of
his,
and gave them
ten [3]pounds,
and said unto them, Trade ye
herewith till I come.] (§143)

[LUKE 19:17]

[And he said unto him,
Well done, thou good [2]servant:

because thou wast found faithful
in a very little,
have thou authority over ten
cities.] (§143)

[1] Gr. *bondservants.* [2] Gr. *bondservant.* [3] *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. 15:8.

MATT. 25

enter thou into the joy of thy lord.
22 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23 His lord said unto him, Well done, good and faithful [1]servant:
thou hast been faithful over a few things,
I will set thee over many things;

enter thou into the joy of thy lord.

24 And he also that had received the one talent came and said, Lord,

I knew thee
that thou art a hard man,

reaping
where thou didst not sow,
and gathering
where thou didst not scatter;
25 and I was afraid,
and went away
and hid thy talent in the earth:
lo, thou hast thine own.
26 But his lord answered and said unto him,

Thou wicked and slothful [1]servant,
thou knewest

that I reap where I sowed not,

LUKE 19:17

[And he said unto him,
Well done, thou good [1]servant:

because thou wast found faithful in a very little,
have thou authority over ten cities.] (§143)

LUKE 19:20–26

[And [2]another

came, saying, Lord,
behold, *here is* thy pound,
which I kept laid up in a napkin:
21 for I feared thee,
because thou art an austere man:
thou takest up that
which thou layedst not down,
and reapest that
which thou didst not sow.

22 He saith unto him,
Out of thine own mouth will I judge thee,
thou wicked [1]servant.

Thou knewest
that I am an austere man,
taking up that
which I laid not down,
and reaping that which I did not

[1] Gr. *bondservant.* [2] Gr. *the other.*

MATT. 25

and gather
where I did not scatter;
27 thou oughtest therefore
to have put my money
to the bankers,
and at my coming I should
have received back mine own
with interest.

28 Take ye away therefore
the talent from him,
and give it unto him
that hath the ten talents.

29 [a]For unto every one that hath
shall be given,
and he shall have abundance:
but from him that hath not,

even that which he hath
shall be taken away.

30 [b]And cast ye out
the unprofitable [1]servant
into the outer darkness:

there shall be the weeping
and the gnashing of teeth.

[MARK 4:25]

[[a]For he that hath,
to him shall be given:

and he that hath not,
from him shall be taken away
even that which he hath.] (§55)

[LUKE 19]

sow;

23 then wherefore
gavest thou not my money
into the bank,
and [2]I at my coming should
have required it
with interest?
24 And he said unto them that
stood by,
Take away
from him the pound,
and give it unto him
that hath the ten pounds.
25 And they said unto him, Lord,
he hath ten pounds.

26 [a]I say unto you,
that unto every one that hath
shall be given;

but from him that hath not,

even that which he hath
shall be taken away from him.]
(§143)

[LUKE 13:28]

[[b]There shall be the weeping
and the gnashing of teeth,
when ye shall see Abraham,
and Isaac, and Jacob, and all
the prophets,
in the kingdom of God,
and yourselves cast forth with-
out.] (§121)

Matt. 13:12
[a] For whosoever hath,
to him shall be given,
and he shall have abundance:
but whosoever hath not,
from him shall be taken away
even that which he hath. (§53)

[b] Cf. Matt. 8:12 (§45) pp. 60, 61.

Luke 8:18b
[a] for whosoever hath,
to him shall be given;

and whosoever hath not,
from him shall be taken away
even that which he [3] thinketh he
hath. (§55)

[1] Gr. *bondservant.* [2] Or, *I should have gone and required* [3] Or, *seemeth to have*

168. CONCERNING THE JUDGMENT OF THE SON OF MAN

MATT. 25:31–46

31 But when the Son of man shall come in his glory, and all the angels with him, then shall
he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he
shall separate them one from another, as the shepherd separateth the sheep from the goats;
33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King
say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared
for you from the foundation of the world: 35 for I was hungry, and ye gave me to eat; I was
thirsty, and ye gave me drink; I was a stranger, and ye took me in; 36 naked, and ye clothed
me; I was sick, and ye visited me; I was in prison, and ye came unto me. 37 Then shall the
righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave
thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed
thee? 39 And when saw we thee sick, or in prison, and came unto thee? 40 And the King
shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these
my brethren, *even* these least, ye did it unto me. 41 Then shall he say also unto them on the
left hand, [1]Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his
angels: 42 for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no
drink; 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in
prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we
thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto
thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not
unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punish-
ment: but the righteous into eternal life.

169. JESUS LODGES ON THE MOUNT OF OLIVES

[MATT. 21:17]	[MARK 11:19]	LUKE 21:37, 38
		37 [a]And every day he was teaching in the temple;
[[a]And he left them, and went forth	[[a]And [2]every evening [3]he went forth	and every night he went out,
out of the city	out of the city.] (§146)	
to Bethany, and lodged there.] (§146)		and lodged in the mount that is called Olivet.
		38 And all the people came early in the morning to him in the temple, to hear him.

Mark 11:11

[a] And he entered into Jerusalem,
into the temple;
and when he had looked round
about upon all things,
it being now eventide,
he went out unto Bethany
with the twelve. (§144)

[1] Or, *Depart from me under a curse* [2] Gr. *whenever evening came.* [3] Some ancient authorities read *they.*

170. THE CONSPIRACY OF THE CHIEF PRIESTS

Matt. 26:1–5	Mark 14:1, 2	Luke 22:1, 2
1 And it came to pass, when Jesus had finished all these words, he said unto his disciples,		
2 Ye know that after two days	1 Now after two days	1 Now the feast of unleavened bread drew nigh,
the passover cometh,	was *the feast of* the passover and the unleavened bread:	which is called the Passover.
and the Son of man is [1]delivered up to be crucified.		
3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas;	and the chief priests and the scribes	2 And the chief priests and the scribes
4 and they took counsel together that they might take Jesus by subtlety, and kill him.	sought how they might take him with subtlety, and kill him:	sought how they might put him to death;
5 But they said, Not during the feast, lest a tumult arise among the people.	2 for they said, Not during the feast, lest haply there shall be a tumult of the people.	for they feared the people.

171. THE ANOINTING OF JESUS (Matt.–Mark)

Matt. 26:6–13	Mark 14:3–9	
6 Now when Jesus was in Bethany,	3 And while he was in Bethany	
in the house of Simon the leper,	in the house of Simon the leper, as he sat at meat,	[Cf. Luke 7:36, 40 (§48)]
7 there came unto him a woman having [2]an alabaster cruse of exceeding precious ointment,	there came a woman having [2]an alabaster cruse of ointment of [4]pure nard very costly;	[Cf. Luke 7:37, 38 (§48)]
and she poured it upon his head, as [3]he sat at meat.	*and* she brake the cruse, and poured it over his head.	
8 But when the disciples saw it, they had indignation, saying, To what purpose is this waste?	4 But there were some that had indignation among themselves, *saying*, To what purpose hath this waste of the ointment been made?	
9 For this *ointment* might have	5 For this ointment might have	

[1] See ch. 10:4. [2] Or, *a flask* [3] Or, *reclined at table* [4] Or, *liquid nard*

MATT. 26	MARK 14
been sold for much,	been sold for above three hundred [4]shillings,
and given to the poor.	and given to the poor.
	And they murmured against her.
10 But Jesus perceiving it said unto them,	6 But Jesus said, Let her alone;
Why trouble ye the woman? for she hath wrought a good work upon me.	why trouble ye her? she hath wrought a good work on me.
11 For ye have the poor always with you;	7 For ye have the poor always with you,
	and whensoever ye will ye can do them good:
but me ye have not always.	but me ye have not always.
12 For in that she [1]poured this ointment upon my body, she did it to prepare me for burial.	8 She hath done what she could; she hath anointed my body beforehand for the burying.
13 Verily I say unto you, Wheresoever [2]this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.	9 And verily I say unto you, Wheresoever the [5]gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

172. THE PLOT OF JUDAS AND THE RULERS

MATT. 26:14–16	MARK 14:10, 11	LUKE 22:3–6
		3 And Satan entered into Judas who was called Iscariot,
14 Then one of the twelve, who was called Judas Iscariot,	10 And Judas Iscariot, [6]he that was one of the twelve,	being of the number of the twelve.
went unto	went away unto	4 And he went away, and communed with
the chief priests,	the chief priests,	the chief priests and captains,
15 and said, What are ye willing to give me, and I will [3]deliver him unto you?	that he might [7]deliver him unto them.	how he might [8]deliver him unto them.
	11 And they, when they heard it, were glad,	5 And they were glad,
And they weighed unto him thirty pieces of silver.	and promised to give him money.	and covenanted to give him money.

[1] Gr. *cast.* [2] Or, *these good tidings* [3] See ch. 10:4. [4] See marginal note on ch. 6:37. [5] See marginal note on ch. 1:1. [6] Gr. *the one of the twelve.* [7] See ch. 3:19. [8] Or, *betray*

MATT. 26	MARK 14	LUKE 22
16 And from that time he sought opportunity to [1]deliver him *unto them.*	And he sought how he might conveniently [2]deliver him *unto them.*	6 And he consented, and sought opportunity to [3]deliver him unto them [4]in the absence of the multitude.

173. THE LAST SUPPER

MATT. 26:17–35	MARK 14:12–31	LUKE 22:7–38
17 Now on the first *day* of unleavened bread	12 And on the first day of unleavened bread, when they sacrificed the passover,	7 And the day of unleavened bread came, on which the passover must be sacrificed.
		8 And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat.
the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?	his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?	9 And they said unto him, Where wilt thou that we make ready?
	13 And he sendeth two of his disciples,	
18 And he said, Go into the city	and saith unto them, Go into the city, and	10 And he said unto them, Behold, when ye are entered into the city,
to such a man,	there shall meet you a man bearing a pitcher of water: follow him;	there shall meet you a man bearing a pitcher of water; follow him into the house
	14 and wheresoever he shall enter in,	whereinto he goeth.
and say unto him, The Teacher saith, My time is at hand;	say to the master of the house, The Teacher saith,	11 And ye shall say unto the master of the house, The Teacher saith unto thee,
	Where is my guest-chamber,	Where is the guest-chamber,
I keep the passover at thy house with my disciples.	where I shall eat the passover with my disciples?	where I shall eat the passover with my disciples?
	15 And he will himself show you a large upper room furnished *and* ready: and there make ready for us.	12 And he will show you a large upper room furnished: there make ready.
19 And the disciples did	16 And the disciples went forth, and came into the city, and found	13 And they went, and found
as Jesus appointed them;	as he had said unto them:	as he had said unto them:

[1] See ch. 10:4. [2] See ch. 3:19. [3] Or, *betray* [4] Or, *without tumult*

MATT. 26	MARK 14	LUKE 22
and they made ready the passover.	and they made ready the passover.	and they made ready the passover.
20 Now when even was come,	17 And when it was evening	14 And when the hour was come,
he was [1]sitting at meat with the twelve [2]disciples;	he cometh with the twelve.	he sat down, and the apostles with him.
		15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. 17 And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves:
21 and as they were eating,	18 And as they [6]sat and were eating,	
he said, Verily I say unto you, that one of you shall [3]betray me.	Jesus said, Verily I say unto you, One of you shall [7]betray me,	[Cf. vs. 21 below]
	even he that eateth with me.	
22 And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?	19 They began to be sorrowful, and to say unto him one by one, Is it I?	[Cf. vs. 23 below]
23 And he answered and said,	20 And he said unto them,	
He that dipped his hand with me in the dish, the same shall [3]betray me.	*It is* one of the twelve, he that dippeth with me in the dish.	
24 The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is [3]betrayed! good were it [4]for that man if he had not been born.	21 For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is [7]betrayed! good were it [4]for that man if he had not been born.	[Cf. vs. 22 below]
25 And Judas, who [3]betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.		
26 And as they were eating, Jesus took [5]bread, and blessed,	22 And as they were eating, he took [5]bread, and when he had blessed,	[Cf. vs. 19 below]

[1] Or, *reclining at table* [2] Many authorities, some ancient, omit *disciples*. [3] See marginal note on ch. 10:4. [4] Gr. *for him if that man.* [5] Or. *a loaf* [6] Gr. *reclined.* [7] See marginal note on ch. 3:19.

MATT. 26	MARK 14	LUKE 22
and brake it; and he gave to the disciples, and said, Take, eat; this is my body.	he brake it, and gave to them, and said, Take ye: this is my body.	
27 And he took [1]a cup, and gave thanks, and gave to them, saying, Drink ye all of it;	23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it.	[Cf. vs. 20 below]
28 for this is my blood of the [2]covenant, which is poured out for many unto remission of sins.	24 And he said unto them, This is my blood of the [3]covenant, which is poured out for many.	
29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.	25 Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.	18 for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.
[Cf. vs. 26 above]	[Cf. vs. 22 above]	19 And he took [4]bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body [5]which is given for you: this do in remembrance of me.
[Cf. vs. 27 above]	[Cf. vs. 23 above	20 And the cup in like manner after supper, saying, This cup is the new covenant in my blood, *even* that which is poured out for you.
[Cf. vs. 21 above]	[Cf. vs. 18 above]	21 But behold, the hand of him that [6]betrayeth me is with me on the table.
[Cf. vs. 24 above]	[Cf. vs. 21 above]	22 For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is [6]betrayed!
[Cf. vs. 22 above]	[Cf. vs. 19 above]	23 And they began to question among themselves, which of them it was that should do this thing.

[1] Some ancient authorities read *the cup.* [2] Many ancient authorities insert *new.* [3] Some ancient authorities insert *new.* [4] Or, *a loaf* [5] Some ancient authorities omit *which is given for you . . . which is poured out for you.* [6] See ver. 4.

[Matt. 20:25–28]	[Mark 10:42–45]	Luke 22
		24 [a]And there arose also a contention among them, which of them was accounted to be [3]greatest.
[But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles	[And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles	25 And he said unto them, The kings of the Gentiles
lord it over them, and their great ones exercise authority over them.	lord it over them; and their great ones exercise authority over them.	have lordship over them; and they that have authority over them are called Benefactors.
26 Not so shall it be among you: [b]but whosoever would become great among you shall be your [1]minister;	43 But it is not so among you: [b]but whosoever would become great among you, shall be your [1]minister;	26 But ye *shall* not *be* so: [b]but he that is the greater among you, let him become as the younger;
27 and whosoever would be first among you shall be your [2]servant:	44 and whosoever would be first among you, shall be [2]servant of all.	and he that is chief, as he that doth serve.
		27 For which is greater, he that [4]sitteth at meat, or he that serveth? is not he that [4]sitteth at meat?
28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.] (§140)	45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.] (§140)	but I am in the midst of you as he that serveth.
[Matt. 19:28]		
[And Jesus said unto them, Verily I say unto you, that ye who have followed me,		28 But ye are they that have continued with me in my temptations; 29 and [5]I appoint unto you a kingdom, even as my Father

Matt. 23:11	Mark 9:35*b*	[a] Cf. Luke 9:46. (§92) Luke 9:48*c*
[b] But he that is [3]greatest among you shall be your [6]servant. (§156)	[b] If any man would be first, he shall be last of all, and [6]servant of all. (§92)	[b] for he that is [7]least among you all, the same is great. (§92)

[1] Or, *servant* [2] Gr. *bondservant.* [3] Gr. *greater.* [4] Gr. *reclineth.* [5] Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink, etc.* [6] Or, *minister* [7] Gr. *lesser.*

[Matt. 19]	Mark 14	Luke 22
		appointed unto me, 30 that ye may eat and drink at my table in my kingdom;
in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.] (§137)		and ye shall sit on thrones judging the twelve tribes of Israel.
Matt. 26		
30 And when they had sung a hymn, they went out into the mount of Olives.	26 And when they had sung a hymn, they went out unto the mount of Olives.	
31 Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, [1]I will smite the shepherd, and the sheep shall be scattered abroad.	27 And Jesus saith unto them, All ye shall be [2]offended: for it is written, [1]I will smite the shepherd, and the sheep shall be scattered abroad.	
32 But after I am raised up, I will go before you into Galilee.	28 Howbeit, after I am raised up, I will go before you into Galilee.	
		31 Simon, Simon, behold, Satan [3]asked to have you, that he might sift you as wheat: 32 but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.
33 But Peter answered and said unto him, If all shall be [2]offended in thee, I will never be [2]offended.	29 But Peter said unto him, Although all shall be [2]offended, yet will not I.	33 And he said unto him, Lord, with thee I am ready to go both to prison and to death.
34 Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.	30 And Jesus saith unto him, Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice.	34 And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.
35 Peter saith unto him, Even if I must die with thee,	31 But he spake exceeding vehemently, If I must die with thee,	

[1] Zech. 13:7. [2] Gr. *caused to stumble.* [3] Or, *obtained you by asking*

MATT. 26	MARK 14	LUKE 22
yet will I not deny thee. Likewise also said all the disciples.	I will not deny thee. And in like manner also said they all.	35 And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. 36 And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; [3]and he that hath none, let him sell his cloak, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me, [4]And he was reckoned with transgressors: for that which concerneth me hath [5]fulfilment. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

174. THE AGONY IN GETHSEMANE

MATT. 26:36–46	MARK 14:32–42	LUKE 22:39–46
36 Then cometh Jesus	32 And they come	39 And he came out, and went, as his custom was,
with them unto [1]a place called Gethsemane,	unto [1]a place which was named Gethsemane:	unto the mount of Olives; and the disciples also followed him.
and saith unto his disciples, Sit ye here, [Cf. vs. 41 below]	and he saith unto his disciples, Sit ye here, [Cf. vs. 38 below]	40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. [Cf. vs. 46 below]
while I go yonder and pray. 37 And he took with him Peter and the two sons of Zebedee,	while I pray. 33 And he taketh with him Peter and [2]James and John,	

[1] Gr. *an enclosed piece of ground.* [2] Or, *Jacob* [3] Or, *and he that hath no sword, let him sell his cloak and buy one* [4] Is. 53:12. [5] Gr. *end.*

MATT. 26	MARK 14	LUKE 22
and began to be sorrowful and sore troubled. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.	and began to be greatly amazed, and sore troubled. 34 And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.	
39 And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.	35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.	41 And he was parted from them about a stone's cast; and he kneeled down and prayed, 42 saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 [2]And there appeared unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer,
40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? 41 [a1]Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.	37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? 38 [a1]Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.	he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them, Why sleep ye? [a]rise and pray, that ye enter not into temptation.

Matt. 6:13*a*

[a] And bring us not into temptation, (§38)

Luke 11:4*b*

[a] And bring us not into temptation. (§105). Cf. Luke 22:40*b* above.

[1] Or, *Watch ye, and pray that ye enter not* [2] Many ancient authorities omit ver. 43, 44.

MATT. 26	MARK 14
42 Again a second time he went away, and prayed, saying, My Father, if this can not pass away, except I drink it, thy will be done.	39 And again he went away, and prayed, saying the same words.
43 And he came again and found them sleeping, for their eyes were heavy.	40 And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.
44 And he left them again, and went away, and prayed a third time, saying again the same words.	
45 Then cometh he to the dis- ciples,	41 And he cometh
	the third time,
and saith unto them,	and saith unto them,
[1]Sleep on now, and take your rest:	[1]Sleep on now, and take your rest: it is enough;
behold, the hour is at hand, and	the hour is come; behold,
the Son of man is [2]betrayed into the hands of sinners.	the Son of man is [3]betrayed into the hands of sinners.
46 Arise, let us be going: behold, he is at hand that [2]betrayeth me.	42 Arise, let us be going: behold, he that [3]betrayeth me is at hand.

175. THE BETRAYAL AND ARREST

MATT. 26:47–56	MARK 14:43–52	LUKE 22:47–53
47 And while he yet spake,	43 And straightway, while he yet spake,	47 While he yet spake,
		behold, a multitude,
lo, Judas, one of the twelve, came,	cometh Judas, one of the twelve,	and he that was called Judas, one of the twelve, went before them;
and with him a great multitude with swords and staves, from the chief priests and elders of the people.	and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.	
48 Now he that [2]betrayed him gave them a sign, saying,	44 Now he that [3]betrayed him had given them a token, say- ing,	

[1] Or, *Do ye sleep on, then, and take your rest?* [2] See marginal note on ch. 10:4. [3] See marginal note on ch. 3:19.

MATT. 26	MARK 14	LUKE 22
Whomsoever I shall kiss, that is he: take him.	Whomsoever I shall kiss, that is he; take him, and lead him away safely.	
49 And straightway he came to Jesus, and said, Hail, Rabbi; and [1]kissed him.	45 And when he was come, straightway he came to him, and saith, Rabbi; and [1]kissed him.	and he drew near unto Jesus to kiss him.
50 And Jesus said unto him, Friend, *do* that for which thou art come. Then they came and laid hands on Jesus, and took him.	46 And they laid hands on him, and took him.	48 But Jesus said unto him, Judas, [3]betrayest thou the Son of man with a kiss?
		49 And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword?
51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the [2]servant of the high priest, and struck off his ear.	47 But a certain one of them that stood by drew his sword, and smote the [2]servant of the high priest, and struck off his ear.	50 And a certain one of them smote the [2]servant of the high priest, and struck off his right ear.
52 Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be?		51 But Jesus answered and said, Suffer ye *them* thus far. And he touched his ear, and healed him.
55 In that hour said Jesus to the multitudes,	48 And Jesus answered and said unto them,	52 And Jesus said unto the chief priests, and captains of the temple, and elders, that were come against him,
Are ye come out as against a robber with swords and staves to seize me? I sat daily	Are ye come out, as against a robber, with swords and staves to seize me? 49 I was daily with you	Are ye come out, as against a robber, with swords and staves? 53 When I was daily with you

[1] Gr. *kissed him much.* [2] Gr. *bondservant.* [3] See vs. 4.

MATT. 26	MARK 14	LUKE 22
in the temple teaching, and ye took me not.	in the temple teaching, and ye took me not:	in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.
56 But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.	but *this is done* that the scriptures might be fulfilled. 50 And they all left him, and fled. 51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they lay hold on him; 52 but he left the linen cloth, and fled naked.	

176. THE TRIAL BEFORE THE JEWISH AUTHORITIES

MATT. 26:57–75	MARK 14:53–72	LUKE 22:54–71
57 And they that had taken Jesus led him away	53 And they led Jesus away	54 And they seized him, and led him *away*, and brought him into the high priest's house.
to *the house of* Caiaphas the high priest, where the scribes and the elders were gathered together.	to the high priest: and there come together with him all the chief priests and the elders and the scribes.	[Cf. vs. 66 below]
58 But Peter followed him afar off,	54 And Peter had followed him afar off,	But Peter followed afar off.
unto the court of the high priest,	even within, into the court of the high priest;	55 And when they had kindled a fire in the midst of the court,
and entered in, and sat with the officers, to see the end.	and he was sitting with the officers, and warming himself in the light *of the fire*.	and had sat down together, Peter sat in the midst of them.
59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not,	55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not.	

MATT. 26	MARK 14	LUKE 22
though many false witnesses came.	56 For many bare false witness against him, and their witness agreed not together.	
But afterward came two,	57 And there stood up certain,	
61 and said,	and bare false witness against him, saying,	
This man said,	58 We heard him say,	
I am able to destroy the [1]temple of God,	I will destroy this [2]temple that is made with hands,	
and to build it in three days.	and in three days I will build another made without hands.	
	59 And not even so did their witness agree together.	
62 And the high priest stood up,	60 And the high priest stood up in the midst,	
and said unto him,	and asked Jesus, saying,	
Answerest thou nothing?	Answerest thou nothing?	
what is it which these witness against thee?	what is it which these witness against thee?	
63 But Jesus held his peace.	61 But he held his peace, and answered nothing.	
And the high priest	Again the high priest asked him,	
said unto him,	and saith unto him,	
I adjure thee by the living God, that thou tell us		
whether thou art the Christ,	Art thou the Christ,	[Cf. vss. 67, 70 below]
the Son of God.	the Son of the Blessed?	
64 Jesus saith unto him,	62 And Jesus said,	
Thou hast said:	I am:	
nevertheless I say unto you,		
Henceforth	and	[Cf. vs. 69 below]
ye shall see the Son of man	ye shall see the Son of man	
sitting at the right hand of Power,	sitting at the right hand of Power,	
and coming on the clouds of heaven.	and coming with the clouds of heaven.	
65 Then the high priest rent his garments,	63 And the high priest rent his clothes,	
saying,	and saith,	[Cf. vs. 71 below]
He hath spoken blasphemy:		
what further need have we of witnesses?	What further need have we of witnesses?	
behold, now ye have heard the blasphemy:	64 Ye have heard the blasphemy:	[Cf. vs. 71 below]
66 what think ye?	what think ye?	

[1] Or, *sanctuary* as in ch. 23:35; 27:5. [2] Or, *sanctuary*

MATT. 26	MARK 14	LUKE 22
They answered and said,	And they all condemned him	
He is [1]worthy of death.	to be [1]worthy of death.	
67 Then did they spit in his face	65 And some began to spit on him, and to cover his face,	[Cf. vss. 63, 64 below]
and buffet him:	and to buffet him,	
and some smote him		
[2]with the palms of their hands,		
68 saying,	and to say unto him,	
Prophesy unto us, thou Christ: who is he that struck thee?	Prophesy:	
	and the officers received him with [3]blows of their hands.	
69 Now Peter was sitting without in the court:	66 And as Peter was beneath in the court,	
and a maid came unto him,	there cometh one of the maids of the high priest;	56 And a certain maid
	67 and seeing Peter warming himself, she looked upon him,	seeing him as he sat in the light *of the fire*, and looking stedfastly upon him,
saying, Thou also wast with Jesus the Galilæan.	and saith, Thou also wast with the Nazarene, *even* Jesus.	said, This man also was with him.
70 But he denied before them all, saying,	68 But he denied, saying,	57 But he denied, saying,
I know not what thou sayest.	[4]I neither know, nor understand what thou sayest:	Woman, I know him not.
71 And when he was gone out into the porch,	and he went out into the [5]porch; [6]and the cock crew.	58 And after a little while
another *maid* saw him,	69 And the maid saw him,	another saw him,
and saith	and began again to say	and said,
unto them that were there,	to them that stood by,	
This man also was with Jesus of Nazareth.	This is *one* of them.	Thou also art *one* of them.
72 And again he denied with an oath,	70 But he again denied it.	But Peter said,
I know not the man.		Man, I am not.
73 And after a little while	And after a little while again	59 And after the space of about one hour
they that stood by came and said to Peter,	they that stood by said to Peter,	another confidently affirmed, saying,
Of a truth thou also art *one* of them;	Of a truth thou art *one* of them;	Of a truth this man also was with him;
for thy speech maketh thee known.	for thou art a Galilæan.	for he is a Galilæan.
74 Then began he to curse and to swear,	71 But he began to curse, and to swear,	60 But Peter said,

[1] Gr. *liable to.* [2] Or, *with rods* [3] Or, *strokes of rods* [4] Or, *I neither know, nor understand: thou, what sayest thou?* [5] Gr. *forecourt.* [6] Many ancient authorities omit *and the cock crew.*

MATT. 26	MARK 14	LUKE 22
I know not the man.	I know not this man of whom ye speak.	Man, I know not what thou sayest.
And straightway	72 And straightway	And immediately, while he yet spake,
the cock crew.	the second time the cock crew.	the cock crew.
		61 And the Lord turned, and looked upon Peter.
75 And Peter remembered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.	And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. [1]And when he thought thereon, he wept.	And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day thou shalt deny me thrice. 62 And he went out, and wept bitterly.
		63 And the men that held [2]*Jesus*
[Cf. vs. 67 above]	[Cf. vs. 65 above]	mocked him, and beat him.
		64 And they blindfolded him, and asked him, saying,
[Cf. vs. 68 above]	[Cf. vs. 65 above]	Prophesy: who is he that struck thee?
		65 And many other things spake they against him, reviling him.
		66 And as soon as it was day,
[Cf. vs. 57 above]	[Cf. vs. 53 above]	the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying,
[Cf. vs. 63 above]	[Cf. vs. 61 above]	67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: 68 and if I ask *you*, ye will not answer.
[Cf. vs. 64*b* above]	[Cf. vs. 62*b* above]	69 But from henceforth shall the Son of man be seated at the right hand of the power of God.
[Cf. vss. 63, 64*a* above]	[Cf. vss. 61, 62*a* above]	70 And they all said, Art thou then the Son of God? And he said unto them, [3]Ye say that I am.
		71 And they said,

[1] Or, *And he began to weep* [2] Gr. *him.* [3] Or, *Ye say it, because I am*

Matt. 26	Mark 14	Luke 22
[Cf. vs 65 above]	[Cf. vs. 63 above]	What further need have we of witness?
	[Cf. vs. 64 above]	for we ourselves have heard from his own mouth.

177. THE TRIAL BEFORE PILATE

Matt. 27:1-31	Mark 15:1–20	Luke 23:1–25
1 Now when morning was come, all the chief priests and the elders of the people	1 And straightway in the morning the chief priests with the elders and scribes, and the whole council,	1 And the whole company of them
took counsel against Jesus to put him to death:	held a consultation,	
2 and they bound him, and led him away, and delivered him up to Pilate the governor.	and bound Jesus, and carried him away, and delivered him up to Pilate.	rose up, and brought him before Pilate.
3 Then Judas, who [1]betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I [1]betrayed [2]innocent blood. But they said, What is that to us? see thou *to it*. 5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the [3]treasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken through		

[1] See marginal note on ch. 10:4. [2] Many ancient authorities read *righteous*. [3] Gr. *corbanas*, that is, *sacred treasury*. Comp. Mk. 7:11.

MATT. 27	MARK 15	LUKE 23
Jeremiah the prophet, saying, [1]And [2]they took the thirty pieces of silver, the price of him that was priced, [3]whom *certain* of the children of Israel did price; 10 and [4]they gave them for the potter's field, as the Lord appointed me. 11 Now Jesus stood before the governor:		
		2 And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king.
and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.	2 And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest.	3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest.
12 And when he was accused by the chief priests and elders, he answered nothing. 13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.	3 And the chief priests accused him of many things. 4 And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. 5 But Jesus no more answered anything; insomuch that Pilate marvelled.	
		4 And Pilate said unto the chief priests and the multitudes, I find no fault in this man. 5 But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. 6 But when Pilate heard it, he asked whether the man were a Gali-

[1] Zech. 11:12, 13. [2] Or, *I took* [3] Or, *whom they priced on the part of the sons of Israel* [4] Some ancient authorities read *I gave.*

Matt. 27	Mark 15	Luke 23
		læan. 7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days. 8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some [2]miracle done by him. 9 And he questioned him in many words; but he answered him nothing. 10 And the chief priests and the scribes stood, vehemently accusing him. 11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. 12 And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves. 13 And Pilate called together the chief priests and the rulers and the people, 14 and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for [3]he sent him back unto us; and behold, nothing worthy of death hath been done by him. 16 I will therefore chastise him, and release him.[4]
15 Now at [1]the feast the governor was wont	6 Now at [1]the feast he used	

[1] Or, *a feast* [2] Gr. *sign.* [3] Many ancient authorities read *I sent you to him.* [4] Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one* prisoner. Comp. Mt. 27:15; Mk. 15:6; Jn. 18:39. Others add the same words after ver. 19.

MATT. 27	MARK 15	LUKE 23
to release unto the multitude one prisoner, whom they would.	to release unto them one prisoner, whom they asked of him.	
16 And they had then a notable prisoner, called Barabbas.	7 And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder.	[Cf vss. 18 19 below]
	8 And the multitude went up and began to ask him *to do* as he was wont to do unto them.	
17 When therefore they were gathered together, Pilate said unto them,	9 And Pilate answered them, saying,	
Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?	Will ye that I release unto you the King of the Jews?	
18 For he knew that for envy they had delivered him up.	10 For he perceived that for envy the chief priests had delivered him up.	
19 And while he was sitting on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him.		
20 Now the chief priests and the elders persuaded the multitudes	11 But the chief priests stirred up the multitude,	18 But they cried out all together, saying, Away with this man, and release unto us Barabbas:—
that they should ask for Barabbas,	that he should rather release Barabbas unto them. [Cf. vs. 7 above]	19 one who for a certain insurrection made in the city, and for murder, was cast into prison.
and destroy Jesus.		
21 But the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas.	12 And Pilate again answered and said unto them,	20 And Pilate spake unto them again, desiring to release Jesus;

MATT. 27	MARK 15	LUKE 23
22 Pilate saith unto them, What then shall I do unto Jesus who is called Christ?	What then shall I do unto him whom ye call the King of the Jews?	
They all say, Let him be crucified.	13 And they cried out again, Crucify him.	21 but they shouted, saying, Crucify, crucify him.
23 And he said, Why, what evil hath he done?	14 And Pilate said unto them, Why, what evil hath he done?	22 And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him.
But they cried out exceedingly, saying, Let him be crucified.	But they cried out exceedingly, Crucify him.	23 But they were urgent with loud voices, asking that he might be crucified.
24 So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent [1]of the blood of this righteous man; see ye *to it*. 25 And all the people answered and said, His blood *be* on us, and on our children.		
		And their voices prevailed.
	15 And Pilate, wishing to content the multitude,	24 And Pilate gave sentence that what they asked for should be done.
26 Then released he unto them Barabbas;	released unto them Barabbas,	25 And he released him that for insurrection and murder had been cast into prison, whom they asked for;
but Jesus he scourged and delivered to be crucified.	and delivered Jesus, when he had scourged him, to be crucified.	but Jesus he delivered up to their will.
27 Then the soldiers of the governor took Jesus into the [2]Prætorium, and gathered unto him the whole [3]band.	16 And the soldiers led him away within the court, which is the [5]Prætorium; and they call together the whole [3]band.	
28 And they [4]stripped him,		

[1] Some ancient authorities read *of this blood: see ye, etc.* [2] Or, *palace* [3] Or, *cohort* [4] Some ancient authorities read *clothed.* [5] Or, *palace.* See Mk. 15:16.

MATT. 27	MARK 15
and put on him a scarlet robe. 29 And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! 30 And they spat upon him, and took the reed and smote him on the head.	17 And they clothe him with purple, and platting a crown of thorns, they put it on him; 18 and they began to salute him, Hail, King of the Jews! 19 And they smote his head with a reed, and spat upon him, and bowing their knees [2]worshipped him.
31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.	20 And when they had mocked him, they took off from him the purple, and put on him his garments. And they led him out to crucify him.

178. THE CRUCIFIXION OF JESUS

MATT. 27:32–56	MARK 15:21–41	LUKE 23:26–49
32 And as they came out, they found a man of Cyrene, Simon by name: him they [1]compelled to go *with them*, that he might bear his cross.	21 And they [3]compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross.	26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus. 27 And there followed him a great multitude of the people, and of women who bewailed and lamented him. 28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

[1] Gr. *impressed.* [2] See marginal note on ch. 5:6. [3] Gr. *impress.*

Matt. 27	Mark 15	Luke 23
		29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in the green tree, what shall be done in the dry? 32 And there were also two others, malefactors, led with him to be put to death.
33 And when they were come unto a place called Golgotha, that is to say, The place of a skull,	22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.	33 And when they came unto the place which is called [1]The skull,
34 they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.	23 And they offered him wine mingled with myrrh: but he received it not.	
35 And when they had crucified him,	24 And they crucify him,	there they crucified him,
[Cf. vs. 38 below]	[Cf. vs. 27 below]	and the malefactors, one on the right hand and the other on the left. 34 [2]And Jesus said, Father, forgive them; for they know not what they do.
they parted his garments among them, casting lots;	and part his garments among them, casting lots upon them, what each should take.	And parting his garments among them, they cast lots.
	25 And it was the third hour, and they crucified him.	
36 and they sat and watched him there.		35 And the people stood beholding.
[Cf. vs. 41 below]	[Cf. vs. 31 below]	And the rulers also scoffed at him, saying,
[Cf. vs. 42 below]		He saved others; let him save himself, if this is
	[Cf. vs. 32 below]	the Christ of God, his chosen. 36 And the soldiers also mocked him, coming to him,

[1] According to the Latin, *Calvary*, which has the same meaning.

[2] Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

MATT. 27	MARK 15	LUKE 23
[Cf. vs. 48 below]	[Cf. vs. 36 below]	offering him vinegar,
		37 and saying,
[Cf. vs. 40 below]		If thou art the King of the Jews,
	[Cf. vs. 30 below]	save thyself.
37 And they set up over his head his accusation written,	26 And the superscription of his accusation was written over,	38 And there was also a superscription over him,
THIS IS JESUS		THIS IS
THE KING OF THE JEWS.	THE KING OF THE JEWS.	THE KING OF THE JEWS.
38 Then are there crucified with him two robbers,	27 And with him they crucify two robbers;	[Cf. vss. 32, 33*b* above]
one on the right hand	one on his right hand,	
and one on the left.	and one on his left.[3]	
39 And they that passed by railed on him, wagging their heads, 40 and saying,	29 And they that passed by railed on him, wagging their heads, and saying,	
Thou that destroyest the [1]temple,	Ha! thou that destroyest the [1]temple,	
and buildest it in three days,	and buildest it in three days,	
save thyself:	30 save thyself, and	[Cf. vs. 37 above]
if thou art the Son of God,		
come down from the cross.	come down from the cross.	
41 In like manner also the chief priests mocking *him*, with	31 In like manner also the chief priests mocking *him* among themselves with	[Cf. vs. 35 above]
the scribes and elders, said,	the scribes said,	
42 He saved others;	He saved others;	
[2]himself he cannot save.	[2]himself he cannot save.	
	32 Let the Christ,	[Cf. vs. 35 above]
He is the King of Israel;	the King of Israel,	
let him now come down	now come down	
from the cross,	from the cross,	
and we will believe on him.	that we may see and believe.	
43 He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God.		
44 And the robbers also that were crucified with him cast upon him the same reproach.	And they that were crucified with him reproached him.	39 And one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us.
		40 But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same con-

[1] Or, *sanctuary* [2] Or, *can he not save himself?* [3] Many ancient authorities insert vs. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Lk. 22:37.

MATT. 27	MARK 15	LUKE 23
		demnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. 42 And he said, Jesus, remember me when thou comest [5]in thy kingdom. 43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.
45 Now from the sixth hour	33 And when the sixth hour was come,	44 And it was now about the sixth hour,
there was darkness over all the [1]land until the ninth hour.	there was darkness over the whole [1]land until the ninth hour.	and a darkness came over the whole [1]land until the ninth hour, 45 [6]the sun's light failing:
46 And about the ninth hour Jesus cried with a loud voice, saying, [2]Eli, Eli, lama sabachthani? that is, My God, my God, [3]why hast thou forsaken me?	34 And at the ninth hour Jesus cried with a loud voice, Eloi, Eloi, lama sabachthani? which is, being interpreted, [2]My God, my God, [3]why hast thou forsaken me?	
47 And some of them that stood there, when they heard it, said, This man calleth Elijah.	35 And some of them that stood by, when they heard it, said, Behold, he calleth Elijah.	
48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.	36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink,	
49 And the rest said, Let be; let us see whether Elijah cometh to save him.[4] [Cf. vs. 51 below]	saying, Let be; let us see whether Elijah cometh to take him down. [Cf. vs. 38 below]	
		and the veil of the [7]temple was rent in the midst.
50 And Jesus cried again with a loud voice,	37 And Jesus uttered a loud voice,	46 [8]And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this,
and yielded up his spirit.	and gave up the ghost.	he gave up the ghost.

[1] Or, *earth* [2] Ps. 22:1. [3] Or, *why didst thou forsake me?* [4] Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See Jn. 19:34. [5] Some ancient authorities read *into thy kingdom.* [6] Gr. *the sun failing.* [7] Or, *sanctuary* [8] Or, *And when Jesus had cried with a loud voice, he said*

MATT. 27	MARK 15	LUKE 23
51 And behold, the veil of the [1]temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.	38 And the veil of the [1]temple was rent in two from the top to the bottom.	[Cf. vs. 45b above]
54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was [2]the Son of God.	39 And when the centurion, who stood by over against him, saw that he [4]so gave up the ghost, he said, Truly this man was [2]the Son of God.	47 And when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.
55 And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of [3]James and Joses, and the mother of the sons of Zebedee.	40 And there were also women [Cf. vs. 41 below] beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of [3]James the [5]less and of Joses, and Salome;	49 And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.
	41 who, when he was in Galilee, followed him, and ministered unto him; and many other women that came up with him unto Jerusalem.	[Cf. vs. 49 above]

[1] Or, *sanctuary* [2] Or, *a son of God* [3] Or, *Jacob* [4] Many ancient authorities read *so cried out, and gave up the ghost.* [5] Gr. *little.*

179. THE BURIAL OF JESUS

MATT. 27:57–61	MARK 15:42–47	LUKE 23:50–56
57 And when even was come,	42 And when even was now come,	Jo 19:31
[Cf. vs. 62 below]	because it was the Preparation, that is, the day before the sabbath,	[Cf. vs. 54 below]
there came a rich man from Arimathæa, named Joseph,	43 there came Joseph of Arimathæa, a councillor of honorable estate,	50 And behold, a man named Joseph, who was a councillor, a good and righteous man 51 (he had not consented to their counsel and deed), *a man* of Arimathæa, a city of the Jews,
who also himself was Jesus' disciple: 58 this man went to Pilate, and asked for the body of Jesus.	who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus.	who was looking for the kingdom of God: 52 this man went to Pilate, and asked for the body of Jesus.
	44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he [1]had been any while dead. 45 And when he learned it of the centurion,	
Then Pilate commanded it to be given up.	he granted the corpse to Joseph.	
59 And Joseph took the body, and wrapped it in a clean linen cloth, 60 and laid it in his own new tomb, which he had hewn out in the rock:	46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which he had hewn out of a rock;	53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain.
and he rolled a great stone to the door of the tomb, and departed.	and he rolled a stone against the door of the tomb.	
[Cf. vs. 62 below]	[Cf. vs. 42 above]	54 And it was the day of the Preparation, and the sabbath [2]drew on.
61 And Mary Magdalene was	47 And Mary Magdalene	55 And the women, who had

[1] Many ancient authorities read *were already dead.* [2] Gr. *began to dawn.*

MATT. 27	MARK 15	LUKE 23
there, and the other Mary,	and Mary the *mother* of Joses	come with him out of Galilee, followed after,
sitting over against the sepulchre.	beheld where he was laid.	and beheld the tomb, and how his body was laid.
	[MARK 16:1]	
	[And when the sabbath was past, Mary Magdalene, and Mary the *mother* of [1]James, and Salome,	56 And they returned, and
	bought spices, that they might come and anoint him.] (§181)	prepared spices and ointments.
		And on the sabbath they rested according to the commandment.

180. THE WATCH AT THE SEPULCHRE

MATT. 27:62–66

62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the
Pharisees were gathered together unto Pilate, 63 saying, Sir, we remember that that deceiver
said while he was yet alive, After three days I rise again. 64 Command therefore that the
sepulchre be made sure until the third day, lest haply his disciples come and steal him away,
and say unto the people, He is risen from the dead: and the last error will be worse than the
first. 65 Pilate said unto them, [2]Ye have a guard: go, [3]make it *as* sure as ye can. 66 So
they went, and made the sepulchre sure, sealing the stone, the guard being with them.

[1] Or, *Jacob* [2] Or, *Take a guard* [3] Gr, *make it sure, as ye know.*

Christ's Crucifixion: Friday - Friday evening
or Day of preparation for Passover (Jo 19:14, 31)
Christ's body taken from the cross.
6 days before the Passover - Jo 12:1

PART VI

THE RESURRECTION NARRATIVES

181. THE RESURRECTION MORNING

MATT. 28:1–10	MARK 16:1–8 [9–11]	LUKE 24:1–12
		[LUKE 23:56*a*]
1 Now late on the sabbath day,	1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of [1]James, and Salome,	[And they returned, and [Cf. vs. 10 below]
	bought spices, that they might come and anoint him.	prepared spices and ointments.] (§179)
as it began to dawn toward the first *day* of the week,	2 And very early on the first day of the week,	1 But on the first day of the week, at early dawn,
came Mary Magdalene and the other Mary	they come to the tomb	they came unto the tomb,
	when the sun was risen.	
to see the sepulchre.		bringing the spices which they had prepared.
2 And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow: 4 and for fear of him the watchers did quake, and became as dead men.		
	3 And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?	
[Cf. vs. 2*b* above]	4 and looking up, they see that the stone is rolled back: for it was exceeding great.	2 And they found the stone rolled away from the tomb.

[1] Or, *Jacob*

MATT. 28	MARK 16	LUKE 24
	5 And entering into the tomb,	3 And they entered in, and found not the body [3]of the Lord Jesus.
		4 And it came to pass, while they were perplexed thereabout,
	they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.	behold, two men stood by them in dazzling apparel:
		5 and as they were affrighted and bowed down their faces to the earth,
5 And the angel answered and said unto the women,	6 And he saith unto them,	they said unto them,
Fear not ye; for I know that ye seek Jesus, who hath been crucified.	Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified:	Why seek ye [4]the living among the dead?
6 He is not here; for he is risen, even as he said.	he is risen; he is not here:	6 [5]He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.
Come, see the place [1]where the Lord lay.	behold, the place where they laid him!	
7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.	7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.	
8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.	8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.	
	[9 [2]Now when he was risen early on the first day of the week,	

[1] Many ancient authorities read *where he lay.* [2] The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel. [3] Some ancient authorities omit *of the Lord Jesus.* [4] Gr, *him that liveth.* [5] Some ancient authorities omit *He is not here, but is risen.*

MATT. 28	MARK 16	LUKE 24
9 And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and [1]worshipped him. 10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me. [Cf. vs. 1 above]	he appeared first to Mary Magdalene, from whom he had cast out seven demons. 10 She went and told them that had been with him, as they mourned and wept. [Cf. vs. 1 above] 11 And they, when they heard that he was alive, and had been seen of her, disbelieved.]	8 And they remembered his words, 9 and returned [2]from the tomb, and told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles. 11 And these words appeared in their sight as idle talk; and they disbelieved them. 12 [3]But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he [4]departed to his home, wondering at that which was come to pass.

182. THE REPORT OF THE WATCH

MATT. 28:11–15

11 Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. 12 And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, 13 saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this [5]come to the governor's ears, we will persuade him, and rid you of care. 15 So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, *and continueth* until this day.

[1] See marginal note on ch. 2:2. [2] Some ancient authorities omit *from the tomb*. [3] Some ancient authorities omit ver. 12. [4] Or, *departed, wondering with himself*. [5] Or, *come to a hearing before the governor*

183. THE WALK TO EMMAUS

[MARK 16:12, 13]

[12 And after these things he was manifested in another form
unto two of them,
as they walked, on their way
into the country.

LUKE 24:13–35

13 And behold, two of them
were going that very day
to a village named Emmaus,
which was threescore furlongs
from Jerusalem. 14 And they
communed with each other of
all these things which had
happened. 15 And it came
to pass, while they communed
and questioned together, that
Jesus himself drew near, and
went with them. 16 But their
eyes were holden that they
should not know him. 17
And he said unto them, [1]What
communications are these that
ye have one with another, as
ye walk? And they stood
still, looking sad. 18 And one
of them, named Cleopas, an-
swering said unto him, [2]Dost
thou alone sojourn in Jerusalem
and not know the things which
are come to pass there in these
days? 19 And he said unto
them, What things? And they
said unto him, The things con-
cerning Jesus the Nazarene,
who was a prophet mighty in
deed and word before God and
all the people: 20 and how the
chief priests and our rulers de-
livered him up to be con-
demned to death, and cruci-
fied him. 21 But we hoped
that it was he who should re-
deem Israel. Yea and be-
sides all this, it is now the third
day since these things came to
pass. 22 Moreover certain wo-
men of our company amazed

[1] Gr. *What words are these that ye exchange one with another.* [2] Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*

[MARK 16]

Lk 24:25-27

13 And they went away

LUKE 24

us, having been early at the tomb; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. 24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. 25 And he said unto them, O foolish men, and slow of heart to believe [1]in all that the prophets have spoken! 26 Behooved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying, Abide with us; for it is toward evening, and the day is now far spent. And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the [2]bread and blessed; and breaking *it* he gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

33 And they rose up that very hour, and returned to Jerusalem, and found the eleven

[1] Or, *after* [2] Or, *loaf*

	[Mark 16]	Luke 24
		gathered together, and them that were with them, 34 saying, The Lord is risen indeed, and hath appeared to Simon.
	and told it unto the rest:	35 And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.
	neither believed they them.]	

184. THE APPEARANCE IN JERUSALEM, THOMAS BEING ABSENT

	[Mark 16:14]	Luke 24:36–43
	[14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen.]	36 And as they spake these things, he himself stood in the midst of them, [1]and saith unto them, Peace *be* unto you. 37 But they were terrified and affrighted, and supposed that they beheld a spirit. 38 And he said unto them, Why are ye troubled? and wherefore do questionings arise in your heart? 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. 40 [2]And when he had said this, he showed them his hands and his feet. 41 And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? 42 And they gave him a piece of a broiled fish[3]. 43 And he took it, and ate before them.

185. THE APPEARANCE TO THE ELEVEN IN GALILEE

Matt. 28:16–20	[Mark 16:15–18]	
16 But the eleven disciples went into Galilee, unto the mountain where Jesus had		

[1] Some ancient authorities omit *and saith unto them, Peace* be *unto you.* [2] Some ancient authorities omit ver. 40. [3] Many ancient authorities add *and a honeycomb.*

MATT. 28

appointed them. 17 And when they saw him, they [1]worshipped *him;* but some doubted. 18 And Jesus came to them and spake unto them, saying,
[a]All authority hath been given unto me
in heaven and on earth.

19 Go ye therefore,
and make disciples
of all the nations,
baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you [2]always, even unto [3]the end of the world.

[MARK 16]

Mk. 16:15,16

[15 And he said unto them,
Go ye into all the world,
and preach the [4]gospel
to the whole creation.

16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. 17 And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with [5]new tongues;

18 they shall take up serpents,

and if they drink any deadly thing,
it shall in no wise hurt them;

they shall lay hands on the sick, and they shall recover.]

[LUKE 10:22*a*]

[[a]All things have been delivered unto me of my Father:] (§102)

[LUKE 10:19]

[Behold, I have given you authority
to tread upon serpents
and scorpions, and over all the power of the enemy:
and nothing

shall in any wise hurt you.] (§102)

Matt. 11:27*a*

[a] All things have been delivered unto me of my Father: (§47)

[1] See marginal note on ch. 2:2. [2] Gr. *all the days.* [3] Or *the consummation of the age* [4] See marginal note on ch. 1:1. [5] Some ancient authorities omit *new.*

186. THE FINAL APPEARANCE AND THE ASCENSION

[MARK 16:19, 20]

Lk. 24:44-47

LUKE 24:44–53

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance [1]and remission of sins should be preached in his name unto all the [2]nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

50 And he led them out until *they were* over against Bethany: and he lifted up his hands, and blessed them.

[19 So then the Lord Jesus, after he had spoken unto them,

51 And it came to pass, while he blessed them, he parted from them, [3]and was carried up into heaven.

was received up into heaven, and sat down at the right hand of God.

52 And they [4]worshipped him, and returned to Jerusalem with great joy: 53 and were continually in the temple, blessing God.

20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.]

[1] Some ancient authorities read *unto*. [2] Or, *nations*. *Beginning from Jerusalem ye are witnesses* [3] Some ancient authorities omit *and was carried up into heaven*. [4] Some ancient authorities omit *worshipped him, and*. See marginal note on ch. 4:7.

APPENDIX

OLD TESTAMENT QUOTATIONS AND ALLUSIONS IN THE SYNOPTIC GOSPELS

IN THE ORDER OF THEIR OCCURRENCE IN THE HARMONY[1]

SECTION		
3	[c]Luke 1:15	Num. 6:3
3	[c]Luke 1:17	Mal. 4:5, 6
4	[c]Luke 1:37	Gen. 18:14
5	[b]Matt. 1:23	Is. 7:14
6	[c]Luke 1:46, 47	1 Sam. 2:1
6	[c]Luke 1:48	1 Sam. 1:11
6	[c]Luke 1:50	Ps. 103:17
6	[c]Luke 1:51	Ps. 89:10
6	[c]Luke 1:52	Job 12:19
		Job 5:11
		1 Sam. 2:7, 8
6	[c]Luke 1:53	Ps. 107:9
		1 Sam. 2:5
6	[c]Luke 1:54, 55	Is. 41:8, 9
6	[c]Luke 1:55; cf. §7	Mic. 7:20
7	[c]Luke 1:68	Ps. 72:18
		Ps. 111:9
7	[c]Luke 1:69	1 Sam. 2:10
7	[c]Luke 1:71	Ps. 106:10
7	[c]Luke 1:72;	Ps. 105:8, 9
	cf. §6	Mic. 7:20
7	Cf. §47 Cf. §17 [c]Luke 1:76	Mal. 3:1
7	[c]Luke 1:79	Is. 9:2
11	[d]Luke 2:22	Lev. 12:6
11	[b]Luke 2:23	Ex. 13:12
11	[b]Luke 2:24	Lev. 12:8;
		cf. Lev. 5:11
11	[c]Luke 2:30, 31	Is. 52:10
11	[c]Luke 2:32	Is. 42:6
		Is. 49:6

[1] The significance of the superior letters prefixed to the citations is as follows:
- [a] Express quotations (i.e., quotations introduced by a formula designating them as quotations) occurring in the language of Jesus.
- [b] Express quotations occurring in the language of the gospel writer.
- [c] Express quotations occurring in the language of others.
- [d] Allusions to Old Testament events, laws, etc., without definite quotation.
- [e] Employment of Old Testament language without express designation of it as quoted.

[2] This and other cross-references of a similar form indicate that the Old Testament passage opposite which the cross-reference stands is also quoted in the section to which the cross-reference refers.

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13	[b]Matt. 2:15			Hos. 11:1
13	[b]Matt. 2:18			Jer. 31:15
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